



# UNIVERSITY OF CALCUTTA

## CONVOCATION ADDRESSES

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# CONVOCAATION ADDRESSES

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*The 13th March, 1880*

The Hon'ble Sir Alexander Arbuthnot, K C S I

*Vice Chancellor*

GENTLEMEN,

The results of the examinations which have recently been held do not present any very marked features as compared with those of previous years. The variations are such as must be expected to occur, and do not indicate any material change in the standard or progress of education in this Presidency. The University has admitted on its rolls 1,029 fresh under graduates, 320 University students have passed the First Examination in Arts, 112 have obtained the degree of Bachelor of Arts, and 32 that of Master of Arts, 47, the degree of Bachelor of Laws, one student has obtained Honours in Law, one student has obtained the degree of Doctor of Medicine, and 90 students have passed lower examinations in the Faculty of Medicine. For the examinations in Civil Engineering, at which 26 candidates appeared, all, I regret to say, failed. The entire number of persons who have thus come under the influence of the University examinations during the past year has been 4,398, of whom 1,632 students

have passed successful examinations. Of course, out of this number, a very large proportion are young students, who have merely proved that they have made sufficient progress in their school studies to admit of their entering upon the studies of the University course, and many of whom, owing to various causes, will fail to prosecute those studies so as to enable them to obtain a University degree. Of such students, the University, as a University, cannot be expected to make much account. So far as the University is concerned, they must be regarded as failures; but, looking at the question from a somewhat more comprehensive point of view, and having regard to the influence which these University Examinations exercise over the school education, as distinguished from the collegiate education, all over the country, I am disposed to think that we may contemplate with satisfaction the results of these Entrance Examinations, although we may be certain that, of those who pass them, a considerable number will fail to reach the standard which the University marks by her degrees as the standard of a sound education.

Still, the main business with which the University has to deal, is the regulation of the examinations for degrees and honours in the different branches of Literature, Science, and Art, in which she is empowered by her charter to grant academical degrees and honours; and

in connection with this point, I desire to take the present opportunity of offering a few remarks on one or two practical matters which have lately received some attention from the Senate, and which have long been regarded by some of the most experienced members of that body as matters in which reform is needed. When I addressed you last year I alluded to certain alterations in the rules for the First Examination in Arts and for the degree of Bachelor of Arts which had for some time been under consideration and which have for their object to render the scheme of studies less discursive to narrow its range while increasing its depth—in fact, to adopt the principle of a bifurcation of studies which has long been in force in the leading Universities in England. The principle of these proposals, which originated with our lamented colleague, the late Mr Woodrow but which since his death have been further elaborated, was accepted by the Faculty of Arts so far back as the 15th November, 1877, but, owing to differences of opinion in regard to matters of detail, has not yet been embodied in the regulations of the University. I trust that in the course of the present year the Faculty of Arts will be able to agree upon some practical mode of giving effect to this important principle, under which the graduates of this University will be encouraged

to devote themselves to the special study of those branches of learning for which they have most aptitude,—a principle which has worked so well elsewhere

Another suggestion which has been made for improving the Examinations for Degrees in Arts (and the suggestion would apply to the First Examination in Arts also) is, that these examinations, which are at present merely pass examinations, at which all the candidates are given the same papers, should be so arranged as to admit of students taking honours at them. This might be done by having separate sets of papers for students who are candidates only for a pass, and separate sets for students desiring to obtain honours. The arrangement would not have the effect of lowering the standard which all students must now pass; but it would offer to exceptionally clever or industrious students greater opportunities of distinguishing themselves than at present exist, especially in the case of poor students who cannot afford to go through the five years' course which, under the existing regulations, is necessary in order to obtain honours. It would be also, perhaps, a somewhat more fair system than that now in force as regards students of mediocre talents, inasmuch as the pass papers would contain no questions involving a standard higher than was requisite for passing; while

under the present system an examiner is often tempted to set questions well adapted to bring out the ability of the more advanced candidates, in doing which he runs the risk of plucking students of moderate though respectable attainments. The suggestion is one which perhaps might be considered in connection with the other question of the bifurcation of studies.

In alluding to these somewhat technical matters, which are not usually discussed at ceremonial convocations of the Senate I am influenced by the consideration of great importance of placing the degree of Bachelor of Arts upon a more satisfactory footing both as regards its intrinsic value and as regards the estimation in which it is held by the public.

At present this degree has an undue prestige attached to it in some quarters and is unduly depreciated in others. As a mere pass degree, it may be said to be quite on a level with the pass degrees given annually at the Universities of Oxford and Cambridge. The standard, indeed, which is attained by the students who pass in the 1st Division, and perhaps also in the 2nd Division, is decidedly higher than that of an Oxford or Cambridge pass but, inasmuch as every B. A. graduate of the Calcutta University is a B. A., and nothing more, there being no honours connected with this degree, while in the eyes of the Native



community (owing to the comparative novelty of University degrees in this country ) a somewhat inordinate value is attached to the degree, it has come to be looked upon by many Englishmen in India—who have been brought into contact with graduates of an inferior type, and who do not always make allowance for the difficulties of an education obtained mainly through the medium of a foreign language—as somewhat of a delusion and a sham. It is very desirable that such misconceptions as these should be prevented, and that in India, as in England, an ordinary degree should be understood to represent the acquirement by the holder of that moderate amount of knowledge and mental training which every man of ordinary education ought to possess ; while the attainment of a higher standard is only to be expected from those who obtain their degrees with honours. When this state of things shall have been brought about, the real work of the University will be more justly appreciated—the mysterious halo which now, often very absurdly, surrounds the holder of a very ordinary degree will be dispelled, and the real value of the education represented by the degrees of the higher class of graduates will be better understood. The gain to education, and to the estimation in which it is held, will, I venture to think, be considerable.

Gentlemen, I will now turn to the events of the past year, so far as they have had a bearing upon this University. Of such events there are but few to notice. Outside the University, the year has been one of much public and political anxiety. During the greater part of it the Government of India has been engaged in a war which is not yet concluded, but in the University, and in the colleges affiliated to it, examiners and teachers and students have worked on in peace, in the performance of their usual avocations, undisturbed by the din of arms or by the movements of troops, and but little affected, I believe, by those retrenchments which (owing to the cost of the war and for other financial reasons) have had to be applied to other departments of the public service. One of the most important events of the year, in its bearing upon the educated classes of the community, is the settlement and promulgation of the rules for giving effect to the Act of Parliament which was passed ten years ago to provide additional facilities for the employment of Natives of proved merit and ability in appointments hitherto reserved for the Covenanted Civil Service. How far these rules are adapted to carry out the intention with which the Act was framed, how far they will satisfy the just aspirations of the Natives of this country, how far they will prove conducive to

the efficiency of the public service, and to what extent they will tend to foster that higher description of learning which this University is designed to encourage,—are questions which can only be settled after some experience has been gained of the working of the rules, and are questions on which I abstain from offering an opinion.

Another measure which, while affecting this University, by withdrawing from its operation an important province, is at the same time likely, in my humble opinion, to advance the cause of education on the whole, is the projected establishment of a University at Lahore, empowered to confer degrees similar to those conferred by the three Universities already existing in India. This measure has lately received the sanction of the Secretary of State, and will, I trust, be carried out in the course of the present year. If I may judge from my own personal experience in another Presidency (which three and twenty years ago was far less advanced in the matter of education than the Punjab is at the present time) of the probable effects upon education of a local University, I think we may be sanguine that good will result from the measure which has been now resolved on,—more especially when we bear in mind that the degrees of the University of Lahore, while duly recognizing the great

importance of a study of the English language, will test attainments acquired through the medium of oriental languages more than has been done hitherto in any Indian University.

In referring to the practical University questions to which I drew attention just now, I confined myself to that which most people regard as the most important, and which is certainly the most comprehensive, of the Faculties of the University—the Faculty of Arts—the Faculty which deals with matters connected with what we call a general education. But, as you know, there are other branches of knowledge encouraged by this University, in two of which—Medicine and Law—degrees have been conferred to day. In the remaining professional branch of study, that of Civil Engineering, although 26 candidates were examined, no degrees have been conferred on this occasion. We may be sure that this general failure argues some defect in the teaching or in the appliances available for the instruction of the candidates and it is therefore all the more satisfactory to learn that the Lieutenant Governor of this Province is about to establish in the immediate neighbourhood of Calcutta a practical training institution for civil and mechanical engineers, which, looking to the liberal and comprehensive and thoroughly practical footing upon which it is being organized, seems likely

to prove an efficient school of engineering. There is probably no country in the world in which an adequate supply of competent engineers (valuable as such men are everywhere) is more needed than it is in India, where not only the development of the communications and the use of machinery in aid of manual labour, but, in some parts of the country, the production of an adequate supply of food, depends upon the labours of our engineers. If I may say so in Sir Ashley Eden's presence, this school will, I trust, be a worthy monument of his useful and energetic administration

Three endowments have recently been founded in connexion with this University, which deserve mention here. The Cobden Club have founded a silver medal, which is to be awarded annually to the student who, in the annual Examination for Honours in History and Political Economy, obtains the highest marks in the latter subject. A gold medal has been given by the Native friends and admirers of Sir William Herschel, late Magistrate of Hoogly, in testimony of his public services, which is to be awarded annually to the Bachelor of Arts who obtains the highest marks in Astronomy; and lastly, Maharaja Nilmani Singh Deo Bahadur, Zemindar of Pachete, has founded an annual prize which is to be awarded to the successful student who shall be first in order of merit in

Sanskrit at the First Arts Examination All these endowments have been thankfully accepted by the University

I must not omit to mention here that at the last annual meeting of the Senate, the rule excluding candidates from the Entrance Examinations of the University, who would not have attained the age of 16 on the 1st March following the examinations, was repealed

During the academic year the Senate has lost by death only one of its members The Reverend Charles Lillard Vines, a graduate in Honors of Trinity College, Cambridge, and for many years Principal of St John's College at Agra, died on the 6th November last It is recorded of him that he was an able and faithful missionary of the Church Missionary Society, a firm friend and a good teacher

Two other deaths, however, have occurred during the past year, which I cannot omit to notice In Lord Lawrence, who for five years was Chancellor of this University, the people of India have lost a tried friend, whose life up to the last was devoted to the welfare of the country in which his best years were spent, and who has left behind him a bright example of pure and single minded devotion to duty, of simplicity of character, of sympathy with the poor, of indifference to clamour, and of strength of will to urge at all times, and under all circumstances,

the course which he believed to be right. It was said of him only the other day, by one of our leading English statesmen, that the impression which his character and conversation left on his mind was that of "heroic simplicity," and that "no man was more successful in reaching the highest prizes of life who had struggled so little for them." It might have been said of him, in words that were applied to another distinguished statesman who died many years ago, that

All his life, his single hope and aim  
Was to do good, not make himself a name

Sir John Low was one of the original Fellows of this University. He was a gallant soldier and an able politician, who, in the latter years of his Indian service, as a Member of Lord Dalhousie's Council, added to the high reputation he had long enjoyed, by his independent and firm, though ineffectual, opposition to the policy of annexation then in vogue.

Gentlemen, this is the last occasion on which I shall ever address a public assembly in India. For the last five-and-twenty years a great part of my official life has been employed in dealing with questions bearing upon the education of the people of this land, and I am glad that my last prominent official act should be connected with that important object. It may be said in one sense, as regards education in

India, that it is still the day of small things, but it cannot be denied that if we look back to the time when the Indian Universities were first established, little more than three and twenty years ago—still more so, if we look back to a period ten or twenty years earlier—the advance which has been since accomplished has been very great and very real. The measures which have conferred so great a benefit upon you, the graduates and under graduates of this University, were not carried out without much discussion and much conflict of opinion. The question was fought over in its every phase. There was, first, the famous controversy between those, whom, for brevity, I may call the Orientalists and the Europeans—between those who advocated the exclusive application of the educational funds to instruction in Oriental learning and in ancient but obsolete and fantastic science, and those who contended for the diffusion of European literature and of modern science, principally through the medium of the English language. There was then the battle between those who urged that the instruction should be entirely secular and those who contended that instruction without religion was of no value at all—a battle which was perhaps more keenly fought in my old Presidency of Madras than in any other part of India. These particular controversies have long been appeased, the teachers and



pupils in the purely secular Government colleges and schools, and the teachers and pupils in the missionary institutions, now meet together upon common ground, and compete in a generous rivalry for the degrees and honors of the Indian Universities. The great question of primary education, the importance of which is admitted in all quarters, is making a sure and certain advance. But as regards that higher education for the encouragement of which our Universities exist, we must not imagine that the contest has altogether died out. The opposition has now assumed a different phase, and it is now often alleged that the high education which is imparted in our colleges and schools fosters political discontent, and that the seditious writing which defaced the pages of some of the vernacular newspapers a few years ago, was the outcome of our Collegiate and University system. Gentlemen, I need hardly tell you that I should not be filling the position which I have the honour to hold in this University, if I shared this opinion. My conviction is, that the more thorough and the more complete the education is which we impart to the people of India, the better fitted they will be to appreciate the blessings of British rule, and the more they will deprecate any material change in the existing order of things. The British Government in India need not fear the light. It need not dread fair and legitimate

criticism. But the charge to which I have alluded—emanating, as it sometimes does, from men in high and responsible positions—is not a charge which ought to be entirely ignored. Unjust and unfounded as it may be (and as I, for one, believe it to be), it is a charge which ought to be borne in mind by those who have a real interest in Native progress, by those who feel as I and my colleagues in this Senate feel, that the happiness and prosperity—and I will add, the good Government—of this country, the purity and efficiency of the administration, both judicial and executive are closely connected with the character of the education imparted in our colleges and schools and the knowledge that such charges are made ought to lead all who have an influence in determining the character of the instruction which is tested by this University, to make it as sound and as deep and as practical as they can and to do what in them lies to check any superficial semblance of learning which may bring our educational system into disrepute. Gentlemen, I bid you farewell. May God prosper you and bless your work.

*The 19th March, 1881*

The Hon'ble Mr. Justice Arthur Wilson, M.A.

*Vice-Chancellor*

GENTLEMEN,

In accordance with established usage, I rise to address you upon those topics connected with the work of the University which the events of the past year, and our present position and prospects, seem to render appropriate.

During the past academic year we have had to lament the loss by death of three of the members of our Senate

Dr Wenger, who was a native of Switzerland, came to this country as a Christian missionary more than forty years ago. As a Christian missionary he lived and worked and died here, and it is as such, I am sure, that he would have wished to be remembered. But in this place it is allowable also to recall his great attainments as a linguist, and his unwearied diligence as a translator of the sacred literature of the West into the classical Sanskrit and into several of the vernaculars of India

Mr Sherring also came to this country as a missionary. For many years past his labours were chiefly educational, as head of the High School of the London Missionary Society, at

Benares, one of the most important schools of the North West. His literary works were of high value.

In Mr Aberigh Mackay we have lost the very youngest upon our roll of Fellows. As head of the Rykumai College at Ajmere, he bore an important part in the work of education. He was the author of several valuable works illustrative of native life and native family history. His lighter writings will long be remembered with pleasure, for their bright and sympathetic humour.

During the same year, there has passed to his rest one of the most eminent among the veterans of Indian administration, one who was no longer a member of our University, but who was connected more closely than most men with its history and advancement. In the presence of those whom I am now addressing, it is unnecessary that I should dwell in detail upon the eminent services of Sir Cecil Beadon, during the various stages of his administrative career, and finally as Lieutenant-Governor of Bengal. What I wish here to recall is rather his connection with the University. He was one of our original Fellows, he took an active part in the business of the Senate, and he served as a member of the Syndicate. Amidst all the labours of a very busy career, and amidst all the anxieties involved in the Government of a province

during a crisis of no ordinary difficulty, his interest in the cause of education, and particularly in the welfare of this University, never flagged. And one of the last wishes expressed by him before the close of his life was that his bust should be presented to the University. This wish has been carried into effect by his relatives.

The examinations held during the past year have shown, on the whole, fairly satisfactory results. At the Entrance Examination there were 2,793 candidates, of whom 1,666 passed. At the First Arts Examination the candidates were 983, of whom 398 passed. For the degree of Bachelor of Arts there were 352 candidates, of whom 155 passed. For Honours in Arts, 29 were candidates and 24 obtained honours. For the degree of Master of Arts there were 27 candidates, of whom 13 passed. For the degree of Bachelor of Law there were 90 candidates, of whom 37 passed. At the examinations in Civil Engineering, out of 31 candidates, 13 passed. The Medical Examinations were, for special reasons, held somewhat late this year and I am unable to give you their results.

There are certain points connected with these figures which call for observation. There has been a marked increase in the proportion of successful candidates at the Entrance Examination. Thus, in the previous year, out of 2,697

candidates, 1,069 passed (rather under 40 per cent), while this year, out of 2,703 candidates 1,666 passed (rather over 59 per cent). The explanation of this striking increase is not, I believe, far to seek. The real stumbling block of the Entrance candidate is English. In former years the English examination for Entrance has been a general one, not in a prescribed book, in the year under review this system has been changed, and the examination has been in a prescribed book. Whether the change has been beneficial or otherwise, I am not prepared to express any opinion without longer experience. At the first glance one is inclined to say that a change which has so largely affected the proportion of successful candidates must have lowered the standard of attainment. But that would, I think, be a hasty assumption. It may equally well be that a method of examination less liable to be affected by accident in its results, and better suited to an early stage of education, has enabled a larger proportion of candidates to bring out the knowledge they possess.

With respect to the effect of another recent change, I can speak with less hesitation. In former years a limit of age (sixteen years) was fixed, below which candidates for Entrance could not present themselves. This is now changed, and the change took effect in the past year.

46 candidates under sixteen years of age presented themselves, of whom 10 have been successful. This is a very satisfactory result. The small number of candidates shows that the change has had no revolutionary effect. A large proportion of successful candidates show that where it has operated it has given relief to those who deserved it.

Amongst the candidates for Entrance Examinations were females, of whom four were successful. For the First Arts Examination, two female candidates presented themselves, both of whom passed.

This University is primarily an examining body; and, as such, its functions may be said to be two fold. By the course it prescribes for the Entrance Examination, it lays down the standard upon which the teaching in all higher class schools is to be conducted, and by the Examination itself it tests the quality of that teaching. In the same manner, by the courses laid down for the subsequent Examinations, the First Arts Examination, and those for Degrees in Law, Medicine, and Engineering, and by the Examinations themselves, it governs the standard of education in the affiliated colleges, and tests the quality of their teaching. The figures which have been stated show how far-reaching the influence of the University is in both these departments, and a comparison of the results of the

influenced to day with those of past years shows that progress has been rapid and steady

Indeed, in the present day, the success of the University system, regarded from this point of view, is hardly any longer questioned. It is hardly denied now, by any, that its system of education has taken deep root amongst the people of this country, and moulded their minds and thoughts to an extent greater than the most sanguine could have anticipated.

But complaint is made on other grounds. Men say—'You educate our sons, and then you leave them. Their education cannot feed them or clothe them. It gives them neither work nor salary, the educated youth has the struggle of life all before him, just as if he had never entered a University. Your education is of no profit to him—it is a failure.' This complaint appears to me to be pressed with ever increasing frequency, and increasing urgency, but it is based, I think, upon a radically false conception. To those who speak thus, I say—'You are appealing to false motives, you are pointing to a false ideal, you are measuring the value of education by a false standard. The true motive of the student is not desire for gain, but love of truth and desire for knowledge. The true ideal of the scholar is not one who is willing to learn so much as he is paid to learn, but one who is willing, so far as his circumstances and the



varied duties of life permit, to give up his time, his talents, his energies, to the pursuit of the knowledge for which he craves. The true value of education consists not in the worldly profit which it may enable you to make, but in this,—that it awakens the love of truth as a motive of action; that it stimulates and gratifies the desire for knowledge; that it calls into activity the dormant powers of the mind, trains and strengthens them by exercise, teaches you to know the relative strength and value of your several faculties, and to subordinate all to the control of the judgment; that it accustoms you to observe and to reason, and so to know good from evil, the true from the false; and thus leaves you stronger, wiser, and better men than it found you. Lastly, such an education as the University insists upon opens to you the treasures of thought and wisdom accumulated by the great men of past ages which form the priceless inheritance of each succeeding generation, and from which every man of you, so long as he has eyes to read, and a mind to understand, may draw to the limit of his capacity. And thus it gives you sources of pleasure and interest which neither prosperity nor adversity can deprive you of.'

Some of the young men whom I am addressing may be inclined to say that, in asking them to value knowledge and culture for their

own sake, apart from any worldly profit which they may bring or not bring, I am asking too much and setting before them an impossible ideal. I think I am not, and I think all history shows that I am not. I believe the standard I put before you is the one which in most countries and at most times has been commonly adopted in actual life. I believe the habit of looking upon education as of value only in proportion to its pecuniary results, whether you find it in England or in India, to be but of yesterday's growth, and its prevalence to be an outcome of the competitive system. I believe it to be unworthy alike of your Hindu ancestors in India, and of what I may call your intellectual ancestors in the West.

We of the West owe the intellectual wealth which has descended to us, first, to those who kept alive the light of thought and knowledge throughout the gloom of the middle ages. They were chiefly obscure monks, who thought themselves happy if they might pursue their scientific studies without being accused of witchcraft, or bold thinkers who risked the charge of heresy for their love of truth. In either case there was no room for notions of gain. Nor was worldly profit the motive which led successive generations of religious men to preserve and laboriously reproduce the literary wealth of past ages and to make their monasteries centres

of light and intellectual life for the districts around.

The West is indebted, secondly, to those who took part in the great movement commonly spoken of as 'the revival of learning.' That was a movement certainly based upon no thought of gain. It was the result of an enthusiasm, pure, spontaneous, and unselfish. Its agents were scholars who devoted their life to their work, and busy men of the world who gave their leisure and lavished their wealth to acquire and diffuse the knowledge which so attracted them.

We are indebted, thirdly, to the great thinkers and workers who have since then devoted themselves to science and philosophy. If you take the men of science from the days of Harvey or of Newton to the days of Faraday, if you go through the philosophers and moralists from Locke and Berkeley to Mill and Carlyle, you will find many who have sacrificed health and wealth and comfort and worldly advancement to the pursuit of truth. You will find it difficult, I think, to point to one with whom the hope of worldly gain either was the primary motive to research, or guided its direction. The names I have mentioned are English names; but what is true of England is, I think, equally true of the other countries of Europe.

Nor has it been otherwise in the Last . . . was an eastern king, not a western, of whom is recorded that he won the Divine favour in especial degree because, when offered a choice of blessings, he chose, not long life, nor wealth, nor victory over his enemies, but an understanding heart. And wherever Jew or Christian or Mussalman is to be found, the memory of this wise king is held in honour.

With regard to Hindus, there is no nation in the world which possesses so ancient or so minute a body of rules for regulating the life and conduct of a student as the Hindus possess in their ancient books of law. And no one, I think, doubts that the precepts we there find laid down were carried out to the letter in actual practice. Can any one realise the picture which those books present to us of student life,—the patient years of obedience and humility, of vigilance and self denial, of rigid austerity and unceasing study,—and associate these ideas with one who knows no higher motive for study than the hope of worldly gain? The people of this country must have broken completely with the memory of the past, and diverged strangely from the type of their forefathers, if they cannot rise to see education in any higher light than as a possible source of money.

If, therefore, the prospects of our young graduates were even much gloomier than the

are, it would not follow that the University system was in any degree a failure. And here I might naturally close. But it might then perhaps seem to some that I had failed to realise or to sympathize with the difficulties in which such young men, undoubtedly, find themselves placed. That would be a false impression. I wish, therefore, to add a very few more words upon the subject, and I would address myself primarily to those young men themselves.

I would remind you first that the difficulty under which you are labouring—the difficulty of finding employment by which you may live—is not the result of your University training, but of very different causes. Amongst every people living under a settled Government, under which the ravages of war are unknown, and life and property are secure from violence, population has a tendency to increase more rapidly than the means of employment; and unless, by a change in the habits of the people, the increase of population is checked, or new means of employment are opened up, commensurate with the demand, much suffering must result. This is, plainly stated, the cause of your present difficulties. If you had not had a University education, you would have had to face the same struggle for existence, with this difference, that you would have been less able to understand

its true nature and causes, and less fitted to bear your part in the battle of life.

Again I ask you not to imagine that the difficulties you have to contend with are something peculiar to yourselves, from which young men in other countries are exempt. This is not so. The same causes produce the same effects everywhere, and, wherever population is growing fast, men suffer as you are doing. The struggle for employment among young Bengalees in Bengal is the same in kind as among young Englishmen in England. No man can live in Calcutta without being pained to see the crowds of applicants for every post, great or small, which promises a subsistence, and to think of the stress and pressure of which the fact is evidence. But no man can live in London without meeting a like sad experience. I say this, not because I imagine that the knowledge of this fact will lighten your own difficulties. It is poor consolation to a hungry man to tell him that there were others as hungry as he. I say it because it leads up to something further that I wish to say.

In seeking for means to relieve the strain under which you now live, it is natural in this country to turn first to the Government of the country for aid. And, at present, so far as I have been able to observe, the appeal takes two forms. First, the increased employment of natives of this country in the public service is

asked. In this direction much has already been done—more than some people are always ready to acknowledge; and I sincerely hope that those responsible for the Government of the country may find it possible to do still more. But if all that has ever been asked were to be conceded, the employment afforded would bear a very trifling proportion to the demand for employment. Moreover, the amount of Government employment available would be at best but a constant quantity, while the numbers seeking employment is not a constant quantity, but one increasing from year to year. The idea that in this or in any other country the service of the State can ever absorb the bulk of the educated youth of the country is a wild and mischievous dream.

The second form which the appeal to Government takes is a demand for increased technical education. In this direction also a great deal has been done. Whether more could usefully be done, I am not qualified to form an opinion; but I am quite sure that those who think that in technical education they will find any large measure of relief from the present difficulty, are doomed to disappointment. The importance of technical education has been urged for many years past, by writers of great zeal and ability, and the highest form, so far as I know, in which they put their case is this,—

that by technical education you may so improve the skill, taste, and dexterity of those engaged in any given industry, as to enable them to compete upon more favourable terms with those who have not been so highly taught. I do not think any reasonable man ever has suggested, or ever would suggest, that by technical education you could create new industries, open up new channels for the employment of capital and labour, or draw any large class of the community into pursuits to which they have hitherto been strangers.

I have pointed out that the difficulty in which you find yourselves is one which the nations of the West also have had, and still have, to contend with, and it appears to me that the experience of the West may not be without its value to the East. In England—I speak of England, not that I think England differs in this respect from other western countries, but because it is the best known to you and to me—in England there are forces always at work which relieve the pressure of the competition for employment. I do not say that they remove it, but they so far relieve it as to prevent its increasing, and render it endurable. This happens in two ways. On the one hand the pressure of adversity checks marriage (the marriage registers are a very sensitive index of the rising or falling prosperity of the people,



and this is especially the case amongst educated men), and thus the advancing crowd of competitors for employment is kept down.

On the other hand, young men have not been content to struggle on in their thousands along the old paths of industry which were only wide enough for their fathers when they were numbered by hundreds. They have thrown themselves into new branches of manufacture and commerce, which their forefathers would perhaps have despised. If there was not room for them on the land, they have found employment on the sea; if there was not work for them at home, they have sought it in the remotest quarters of the globe. And thus we see young men of gentle birth and liberal education clearing Canadian forests, herding sheep in Australia and cattle in the prairies of Western America, serving in factories in China, and cultivating tea in the gardens of Assam. Bengal has the same problem before her; and if she solves it, as I earnestly hope she may, it must be by the prudence and energy of her own sons.

*The 11th March, 1882*

The Most Hon'ble Sir George Frederick Samuel  
Robinson, K G , P C , Marquis of Ripon  
*Chancellor*

MR VICE CHANCELLOR AND GENTLEMEN,

It is no light task for any one to be called upon to address an assembly like this, and to occupy even for a brief space the attention of such a body as the University of Calcutta, and if the undertaking be an arduous one for those who have ample leisure to prepare themselves to accomplish it with all the thought and deliberation which it demands, what must it be for one who can only snatch a few scattered half hours in the midst of the absorbing duties of such an office as that which I now fill in this country. I feel therefore, Gentlemen, in presenting myself before you to day, that I have more than ordinary need of that indulgence, which is always so readily accorded by the learned to those who can lay no claim to that honourable title.

It is a quarter of a century almost to a day since the Act of 1857 laid the foundations of this Institution and appointed as its first Chancellor that distinguished statesman,

Lord Canning, who had hardly entered upon his duties in connection with this peaceful and beneficent work, when he had to encounter with that calm courage and that deep sense of justice, for which he was so eminent, the most terrible storm which ever swept over India since she came under British rule. But that storm, of which so many of the traces are scarcely yet effaced, left the Calcutta University uninjured and ready to start forth upon the great work entrusted to it the moment the return of quiet enabled it to do so; and when our minds recur to the date at which the University took its rise, we cannot fail to be struck by the thought that the object which this Institution has in view was one pre-eminently needed at the moment when the dreadful transactions of the Mutiny were closed; for that object is in the main to bring together and to unite the European and the Native in the common pursuit and the common love of knowledge. We may then, I think, say, Gentlemen, that on this occasion, when we commemorate the termination of the 25th year of the life of this University, we are met together to celebrate the Silver Wedding of Western and Eastern learning, and to offer our best and most earnest wishes for the long and fruitful continuance of an union which is capable of conferring so many benefits upon East and West alike.

Such then was the origin and purpose of this University, but when we speak of it by that high title, we must always remember that it discharges only a portion of the functions of a complete University. It is in the main an examining body, it is not a place of study, so much as a place where study is tested. When I say this, however, it is not for the purpose of disparagement or complaint, but for the sake of accuracy. We have the example of the University of London to show us that very good work may be done by an institution of this kind, and, indeed, we need no further proof that it is so than that which is afforded by the experience of the Calcutta University itself. It is not, however, solely by the direct operation of its examinations that this University takes part in the general educational work of the country. Standing at the head of the system of education of this side of India, it exercises a great and controlling influence over the teaching of the Colleges and Schools below it. It tests their work, and consequently it practically directs their studies, and in this way it constitutes a most important portion of our educational organisation, and is largely responsible for the tone and character of the studies carried on in the lower institutions. Such an influence as this grows with the growth and popularity of the University, and becomes day

by day more and more potent for good or for evil. It might be easily used for the mischievous purpose of reducing all our Colleges and Schools to one single type, and of checking all variety of education and training. This is a danger which I earnestly trust that the authorities of the University will always bear in mind, and against which they will, I hope, take every possible precaution. Measures have lately been adopted having that object among others in view, and it is very satisfactory to know that those in whose hands the government of the University is placed are fully alive to the importance of leaving the utmost possible freedom to the subordinate institutions, both for the development of the faculties of their pupils, and for the preservation of the influence of the personal character of their teachers.

There is also another direction in which not this University alone, but all the educational establishments in the country of which the management is in any degree directly connected with the Government, fail, and necessarily fail, to afford the means of a full and complete education. The Government of India is required by solemn pledges strictly binding upon it in honour and good faith to do nothing calculated to interfere directly or indirectly with the religion or the religious feelings of the Native population, and it is, therefore, impossible for

that Government in any of its places of education to attempt to give anything in the nature of religious instruction or to interfere with that great branch of education at all. I fully recognise that it is only in this way that the British Government in this country can fulfil the engagements into which it has entered, and which form part, so to speak, of the constitutional arrangements of India, but I could not refrain from alluding to the limitation thus placed upon the scope of our education, because it is one of my deepest convictions that a system of education which makes no provision for religious teaching, is essentially imperfect and incomplete. I do not hold that such a system does no good, or that, when its existence is the necessary result of the circumstances of the time and country in which it is to be found, it is not deserving of encouragement and support. All truth is one, and one portion of it cannot be in real conflict with another. I hail then every effort to develop the minds of men and to store them with sound knowledge of every kind. I look upon it as an object of the highest interest and importance to the Government of this country, to promote to the utmost the intellectual culture of the people of India of all races and creeds, among whom are to be found in all classes so many men of high intellectual qualities, who are eminently capable

of profiting to the full by the best mental training which can be supplied to them. But I should not express my whole mind upon this great subject of education if I were to conceal my belief that what in the language of the day is called a purely secular education is not a complete education in the highest and noblest sense of the word

This question of education is, as you are aware, Gentlemen, occupying at the present time a large share of the attention of the Government. We are deeply impressed with its importance, we desire to advance farther along the path which our predecessors have followed, and to spread the benefits of elementary instruction more widely than has yet been done among the masses of the people without retarding the development of that higher instruction in which, up to this time, the chief progress has been made. We have appointed a Commission on which we have endeavoured to secure, as far as possible, representatives of all interests and opinions, and we trust that its inquiries will result in the collection of much valuable information and the proposal of such measures as are required by the present condition of the country. We have not included in the duties entrusted to the Commission any examination into the state or working of the Indian Universities, because there is ample

evidence before us that they are discharging their special functions with an amount of success, and of satisfaction to the public, which justifies us in placing a large confidence in those to whom the management of these institutions is entrusted. It is not at the summit of our educational system that improvement is most urgently required, but at its base. Our Universities are constituted, and are drawing ever increasing crowds of students to their examinations till we are forcibly reminded of the multitudes which flocked to the Universities of Europe in the Middle Ages, and until it is doubtful, as Sir H. Maine once remarked on an occasion similar to this, "whether there is anything founded by, or connected with, the British Government in India which excites so much practical interest in native households of the better class, from Calcutta to Lahore, as the examinations" of our Indian Universities. A large number of Colleges and Higher and Middle Schools exist and though there may be many points in which their management and the instruction given in them may be improved, it is to those points, rather than to any large increase in the number of such institutions, that our attention should be especially directed.

But in regard to Primary Education, there is a vast field before us. I am not at all inclined



to undertake what has been already done in that branch of our educational system. Speaking here in the chief city of Bengal, I should be very ungrateful if I do not note, by way of example, the important measures by which Sir G. Campbell laid—deep and solid as I hope and believe—the foundations of Elementary Education in this Province. It is one among the many claims of that distinguished person to the gratitude of Bengal and of India. But when we make the largest and fairest allowance for all that has been already accomplished, the work which remains to be done, if judged by European standards, is so enormous, when compared with the resources at our disposal at present, as almost to make us despair of the accomplishment of the task. Yet, apart from the general importance of popular education, there are special circumstances connected with the particular stage of general education at which we have arrived in this country which makes the wide extension of sound elementary instruction among the people at large a matter of peculiar urgency. We have now in India, as the result of the spread of Middle and Higher Instruction, an educated class increasing in numbers from year to year, but still a mere handful when compared with the great mass of the people for whom the means even of the most rudimentary instruction, are very limited, and of whom a large proportion

are not brought within the civilising influence of the school at all. This does not seem to me to be a healthy state of things. It is not desirable in any country to have a small highly educated class brought into contact with a large uneducated mass, what is wanted is that instruction should be more equally distributed, that the artisans and peasants of the land should have brought within their reach such opportunities for the cultivation of their faculties as may be possible under the circumstances of their condition, and that there should be no sharp line drawn between the educated few and the ignorant and untrained many. The circumstances of India under British rule have led to the establishment in the first instance of places of Higher and of Middle Education, and our progress has been marked by what has been described as a process of filtration downwards. I make no complaint of this, but I feel strongly that the most difficult, and yet the really most important, part of our task lies before us, and it has become urgently necessary that we should address ourselves to its accomplishment.

But when we do so we are met at the very outset by a difficulty of a formidable kind. To establish a real and effective system of general Primary Education requires a very large expenditure. Where are the funds to come from? We all know that the financial resources of

the Government of India are strictly limited, and we know also that the demands upon them are very great. Supposing the Government to devote to this object of Primary Education every rupee which it can spare from other purposes, the total amount will inevitably found to be comparatively small, and it is, therefore, absolutely necessary that the friends of education should avail themselves, to the utmost of their power, of every other source of income which may be open to them. We must have recourse to all classes of men, and make use of every variety of motive. We must appeal to private individuals, to public bodies, to patriotic feeling, to religious zeal, and to the desire of personal distinction. I do not know that I can better illustrate the kind of aid which may be derived from these sources than by inviting you to consider with me for a moment what is done in this way in England. It is a very general practice—I should not be very far wrong if I were to say that it is an almost universal practice—for the wealthier land-owners to maintain the village school very largely, often entirely, at their own cost, with the exception of what they receive from the Government grant-in-aid, and from the small payments made by the parents of the children. These schools are under Government inspection, the scholars are regularly examined by Government officers, and,

as I have said, grants in aid are given, but the whole management is in the hands of the local land owner, or of a committee of local subscribers, who take a keen interest in the efficiency of the school and the progress of the children. Is there not here an example which might well be followed more largely in this country than it has hitherto been? In England the case is still stronger in regard to Higher and Middle Education,—towards the support of Primary Education the Government contributes largely, towards that of Higher and Middle Education it does not, broadly speaking, contribute at all. Sir H. Maine, in one of those remarkable addresses which he delivered when he held the office of your Vice-Chancellor, reminded his hearers how the great English Universities were founded, not by grants of public money, not even, except to a limited extent, by kings and queens from their personal resources, but by the liberality of private individuals, many of whose names are now remembered only because they are enrolled upon the honoured lists of the benefactors of Oxford and Cambridge and as it has been with the Universities, so has it been with the Colleges, Public Schools, and Grammar Schools of England, they are the foundations of private men, they date back to days when England was not a wealthy country as we count wealth at present—when the proudest of English Nobles would

have been but a poor man indeed, by the side of many of the great Chiefs and Zemindars of the India of to day I know no reason why that which has been done in the past, and is done every day now, not by great nobles, but by private gentlemen in England, should *not* be done by gentlemen of wealth and station in this country I am not one of those who think that my countrymen possess a monopoly of all the higher qualities and all the virtues of mankind. I decline to believe that the patriotism, the public spirit, the charity, the interest in their poorer neighbours which have prompted men to do those deeds in England, have no counterpart in this country There may have been times when the gentlemen of India did not come forward to aid in such undertakings, because they thought that the Government did not wish them to be active in public affairs and preferred to keep the control of every thing in its own hands, but whatever may have been the case in the past, at all events, such an excuse cannot be urged now We invite you to come forward, we desire your co-operation, we wish to see you taking a larger and larger share in public affairs of all kinds, and we esteem it a great help to the Government, as it is undoubtedly a great advantage to yourselves and to the people at large, that you should employ your wealth and strengthen your influence by public services,

such is those which I have here described, freely rendered and gratefully received. If I mistake not, such benefactions are entirely in accordance with the spirit both of Hindu and of Mahomedan traditions. We have noble examples of them down to the present day. All I would ask is that an increasing share of the available private wealth of the country may be devoted to a work so noble and so urgent as the spread of sound education among all classes of the people. The Roman poet boasted *Tregi monumentum ære perennius, regalique situ pyramidum altius* and so it will be with you. A single school founded, a single College aided, nay I will say also a single scholarship provided, will do more in the times which are before us to uphold the honour of an ancient name or to create the reputation of a new one, than any outward show of dignity or any personal display of wealth.

But if I thus earnestly ask aid from native gentlemen in this great work of education, it is not solely, nor even mainly, in order to obtain the funds which we so urgently need. It is yet more because, I believe it to be of the very highest importance to give to our educational system that variety which alone can secure the free development of every side and aspect of the national character. It has often been the dream of despots to establish a system of education which would cast the whole of a great

people in one mould, and train them up in a blind and unreasoning submission to the will of a central power. This was the aim of the first Napoleon when he founded the University of France and gave it complete control over the whole education of the country. All Frenchmen were to be brought up exactly alike and taught to believe that their first duty was to love and obey the Emperor, whoever he might be, and whatever he might command; and no one who is acquainted with the subsequent history of French education can fail to be struck with the deep root which this pernicious system, once established, has taken in France, and the strange way in which it has survived all political changes and been adopted by almost all political parties in succession because it afforded them a powerful engine for the compulsory propagation of their own opinions. Now such a scheme as this is alien from the genius of the English people and contrary to the policy which it would be wise for the English Government to pursue in India. We are here in the midst of ancient peoples possessed of civilization, of literature, and of art of their own; and our business is not to try and force them to reject their past, to forget all that is characteristic in their history, and their tradition, and to convert themselves into bad imitations of modern Englishmen, but to use without stint at their disposal all the

riches of Western science and Western culture, that they may blend them in one harmonious union with the treasures of their own Oriental learning. If ever there was a country in which educational variety was a necessity, it seems to me that India is that country. It is a land of many races and many creeds. Hindoo, Buddhist, and Mahomedan traditions are essentially different and have each given rise to a different literature and a varied form of civilization. If we leave things to take their free and natural course, Western learning will combine with each of those great forms of Indian thought in a different and characteristic manner and though its ultimate tendency may be to unity, it will reach that unity by varied means and along separate paths and in the midst of that unity, when it is at length attained it will, like the great forests of tropical climes, preserve that rich and infinite variety which is one of the principal sources of the beauty of nature. How then can this great end be attained? It seems to me that it can be attained only by securing for our educational work the co-operation of the great indigenous influences which are still living and active in the country. No purely Government system can do this. The inevitable tendency of Government education is to become stereotyped, to take up definite lines and to follow them, to fall into certain grooves



and never to get out of them ; and, therefore, if you want variety, if you want free growth and unfettered development, if you want to see various experiments tried and ignorance attacked on every side, you must frankly call in the aid of the public, you must encourage their efforts and give them ample scope Your educational system will in this way not be so symmetrical, but it will be more natural ; its results will be less uniform, but they will be more full

But it may be asked why do you make this appeal so urgently now ? What is there in the circumstances of the present time which leads you to hold a great educational effort to be so necessary ? I have already given you some reasons for the view which I take of the matter, but there is one which especially weighs with me and to which I will now advert. I often heard it said in England, before I came out to this country, that there was nothing like real and effective public opinion in India, and that the want of it was one of the special difficulties which the Government of India had to encounter Few things have struck me more during the time that I have been here than the various proofs which I have seen of the existence of a substantial public opinion which is evidently growing and strengthening from day to day I do not mean to say that there yet exists in India that general widespread

constraining public opinion which is to be found in European countries, and which, when its voice is clearly heard is the irresistible, and unresisted master of Governments and Parliaments. Public opinion here is still to a great extent split up into sections, and represents very often only the views and interests of classes or of coteries while the great mass of the people, the operatives of towns and the cultivators of the rural districts, are still unhappily without direct means of making their voices heard but with all these drawbacks and shortcomings the power and influence of general public opinion, which is of course in the main native opinion, is obviously extending and advancing with sure and steady step. No prudent Government and no wise statesman would despise or disregard it, while at the same time it has not yet arrived at that condition of solidity and depth which would make it the powerful instrument for warning and enlightening the administration which it is in England and other Western countries. My experience has also taught me the great difficulty which often exists on the part of Europeans on the one side and natives on the other in understanding each other's point of view. What seems a self evident proposition to the one often appears to be almost incomprehensible to the other, not certainly from want of intelligence,

but from entire difference of habits of thought, and yet as we, the men of both races, have to work together for a common end—the good of India and the well-being of her people,—it is of the utmost importance that every obstacle which prevents us from entering easily and fairly into each other's mode of regarding the many questions with which we have to deal in common should be removed. How then can this be done? How can public opinion be made more intelligent, more wide, more just, more united, and therefore more powerful and effective? By the spread of solid education alone. By education the writers in the Press, who have in these days so large a share in the formation of public opinion, will learn to judge events more wisely, to weigh rumours more accurately, to reason more soundly, and to appreciate more justly the real value of words, while by the same means the public, to whom they speak, will become every day less liable to be misled by absurd reports, or carried away by hollow declamation, and more capable of forming their own independent judgment on what concerns their own interests, and impressing it upon those who profess to speak in their name. This is a process which must be gone through in every country before public opinion can obtain that powerful influence on public affairs to which in its full development it is justly entitled;

and the best mode of hastening the completion of that process is to promote the spread throughout all classes of the community, of an education calculated to strengthen the mental faculties and to steady the judgment

And now, Gentlemen I should like, with your permission, to say a few words with reference to the general purpose of all education and to the spirit by which the true student should be animated. The purpose of real education I take to be not merely to fill the mind of the student with a large number of facts, not to enable him to talk glibly about a variety of sciences, not even to secure his passing all the examinations of his University, but to cultivate to develope and to strengthen the various faculties with which he has been endowed. If I am right in this, the first thing needed in education is thoroughness of knowledge the mental powers can be better trained by knowing a few things thoroughly than by knowing many things superficially, and yet there are many circumstances in these days which tend to tempt men, and especially young men, to superficiality and to turn them aside from depth. The very extent and variety of the subjects of study which are offered to us in modern times, the many new sciences and branches of science which have been opened out to us within the last half century, the

natural eagerness of youth to sip one after another at the beautiful flowers which grow so richly in the garden of learning, and last, but not perhaps least, the inevitable tendency of a wide and varied curriculum of examination,—all tend in the same direction, and yet if you measure the result of the education which a man has received, not by the number of topics upon which he talks fluently in ordinary society, but by the number of those of which he has a real firm grasp, not by the books which he has read, but by those which he has digested; not by the facts which he has laid up in his memory, but by the accuracy of his judgment, the strength of his reasoning powers, and the force of his intellect,—you will soon be convinced that more real mental training is to be derived from the thorough study of a single subject than from a skin deep acquaintance with a hundred sciences. I would say then to every student—Be thorough, know what you know as fully and completely as you can; use the fruitful spring time of youth, when your intellectual powers are fresh and full of growth, to strengthen, to widen, to develop them on every side, rather than to fill your mind with miscellaneous knowledge which you can gather, as far as may be needful for you, much more easily in after life, if while you are young you have improved to the utmost the

instrument by which all knowledge is obtained Spring is the time for working the ground and putting in the seed, autumn is the time for gathering in the harvest and storing it in barns

And then again I would say to you, while you know accurately what you do know, while you are thoroughly acquainted with the true extent of your knowledge, keep also constantly before you, with no less care and accuracy, a true sense of your ignorance Few things are more useful to a student than that he should constantly recall to mind how many subjects there are of which he knows nothing, the more he realises this the surer will be his hold of the subjects which he has fully mastered, the juster will be his appreciation of the real nature of solid learning, and the more sure will be the growth within him of that modesty which is the prime mark of the true student And lastly, let us ever remember that the end of life after all is not to know, but to be The usefulness of knowledge depends upon the use we make of it If we use it for selfish objects or ignoble purposes we had better have been without it Those high and noble faculties of mind and will which are the exclusive inheritance of no age or race or country have been given to us, not that we may employ them for our own benefit alone, or cultivate them

merely for their own sake, but that, developing them to the utmost, we may apply them all to advance the glory of Him Whose gifts they are, and to promote the welfare of our fellowmen, who, wheresoever they may dwell, and whether they be rich or poor, learned or ignorant, are all alike the children of one common Father

*The 10th March, 1883*

The Hon'ble Mr H J Reynolds

*Vice Chancellor*

GENTLEMEN,

The academical year which has passed away since we last assembled within the walls of this Senate House on an occasion similar to the present, has been one of no common interest and importance in matters relating to education, and in particular to the University of Calcutta. In other circles, it will perhaps be remembered as the year in which the British and Indian forces of Her Majesty achieved a brilliant military success in Egypt. But we know that—

“Peace hath her victories

No less renowned than war”

Our triumphs are won upon other fields, and with different weapons from those of the soldier—we wrestle not against flesh and blood, but against ignorance, against prejudice, against all that tends to darken the mind, and to trammel the spirit. It is well that we should sometimes meet, as we have met to day, to hold a kind of review of our forces, to see how the campaign appears to be going from what posts we have dislodged the enemy, in what directions



we have been able to advance and where we have been compelled to fall back Let us pause, therefore, for a few moments, and take a retrospect of the history of the past year; let us see what it has done for us, and what it has enabled us to do what are its lessons, what are its warnings, and what are its encouragements.

Among its encouragements, I desire first to speak of the establishment and inauguration of the Punjab University. The question of founding an University for the Punjab was first mooted by Sir Donald Macleod in 1865 a conditional promise of its foundation was given by the Government in 1869; this promise was renewed in 1877; and at last, after 17 years' of waiting and working, the Act which constituted the University was passed in October, 1882 That the movement in support of the creation of an University in the Punjab was of a thoroughly genuine and popular character is proved, first, by the perseverance with which in spite of long delays and some official discouragement, this object has been pursued by the people; and, secondly, by the liberality with which natives of all classes in the Province have contributed towards its attainment. During the discussions which preceded the establishment of the University, some of us may have entertained doubts whether the prominence which its promoters seemed

inclined to give to the cultivation of Oriental literature and to the study of modern science through the medium of the vernacular, might not interfere with the usefulness of the institution as an agency for imparting the highest education, and for conferring those degrees which have hitherto been understood to imply a training in the scientific method of Europe, and an acquaintance with the language and literature of England. But, if such doubts were felt, they have been dispelled by the wise and judicious words in which the legislative charter of the new institution is embodied. It is right and proper that an Indian University, and especially one which combines the function of teaching with that of examining, should have an Oriental Department and in its cultivation of the vernacular languages we may perhaps foresee for the Punjab University an extended area of usefulness, a means of enlarging its work beyond the borders of British territory, and of sowing the good seed of knowledge in Kashmir, in Afghanistan, and even in Central Asia. It is therefore with cordial good will that we give the right hand of fellowship to this new University, the youngest of our academical sisters we wish that her work may prosper, and that her success may exceed the most sanguine expectations of those whose energy and munificence have called her into being.

The Education Commission has continued its assiduous labours during the year, and we may expect that the results of its enquiries will shortly be given to the public. The duties entrusted to it do not include any direct examination into the condition and working of the Indian Universities. But it may confidently be predicted that the report of the Commission, and the orders which Government may pass upon it, will exercise a powerful influence upon the University itself, as well as upon the colleges and schools which are the more immediate subjects of the Commission's enquiry. A comprehensive review of the state of education in India, an examination of its defects, and a series of suggestions for its improvement, drawn up by a body of gentlemen eminently qualified, by their experience and abilities, for the duty assigned to them, must necessarily have an important bearing on the institution which stands at the head of our educational system. It is impossible to deny that the University, though it does not actually engage in the work of teaching, is largely responsible for what is taught. The agency which tests and rewards instruction cannot fail to influence the agency which imparts it. The authorities of the University would be wanting in their duty if they did not seriously weigh the recommendations which the Commission may make. At the same time, I feel some

confidence that one result of the report will be to dispel the erroneous notion that higher education in Bengal is a luxury provided for the few at the expense of the many. Statistics show that of the whole expenditure on education in Bengal about 60 per cent is contributed by the people themselves. Of the 22 Colleges in Bengal which furnish returns to the Education Department, five are supported entirely by the munificence of their founders and the fees from their pupils, and receive no grants of public money. Conspicuous among these stands the Metropolitan Institution, with its 350 students, under the direction of the venerable Pandit Isvar Chandra Vidyasagar, the only remaining member (if I mistake not) of the list of Fellows originally appointed when the University received its charter in 1857. It is doubtless true that a larger sum ought to be expended on the extension of primary education, but there is no foundation for the statement which has sometimes been made, that the instruction given in our higher schools and colleges is a gift to a limited class at the cost of the general tax payer.

I am sure that I am right in mentioning, among the interesting occurrences of the year, the arrival among us of an eminent European scholar, as the Tagore Professor of Law in this University. It would be difficult to overestimate the obligations which the cause which we all

have at heart, the cause of truth and light and progress, owes to the scholars of Germany. The three great literatures of the ancient world, the Hebrew, the Sanskrit, and the Greek, alike have found in Germany their most laborious students, and their most able expositors. The names of Ewald, of Bopp, of Hermann, are household words in every country in which learning is held in honour. Those great men have passed away, but their spirit survives, and in the distinguished scholar whom we have been glad to welcome among us this year we find no unworthy successor of the illustrious trio whom I have named. In his address last year, our Chancellor told us that we were then celebrating the Silver Wedding of the East and the West. Surely, the closeness of the bond of union between the two is strongly evidenced when we see a Professor of the University of Wurtzburg delivering to a Calcutta audience a course of lectures established under the will of an Indian Brahmin.

The most memorable event, however, of the year, the event which will make the Convocation of to-day a land-mark in the educational history of India, is that of which I have now to speak. I refer, as you have no doubt anticipated, to the admission of two students of the Bethune Female School as graduates in Arts of this University. One of these has been a pupil of the

Bethune School during the whole of her college course, the other has studied partly at the Free Church Normal School, and partly at the Bethune School. To myself personally, connected as I have been for several years with the Bethune School as a member of its Managing Committee, and taking a warm interest in its welfare and progress, it is a subject of peculiar satisfaction that I am privileged to preside to day at the admission of these ladies to the degrees they have so honourably won. I congratulate them on their success, I congratulate the University on their incorporation among its graduates, more than all, I congratulate the women of India, of whom they are the representatives and the pioneers. The condition of female education in India is still painfully backward. Here, in Bengal, more progress has perhaps been made than in other parts of the country, and we have now nearly 50,000 girls attending schools, or receiving instruction in zenanas, in the Lower Provinces. The exertions of that admirable institution, the Utterpara Sabha, have largely contributed to the measure of success which has been attained. But after all, to what do these results amount? Of the girls of school going age who ought to be at school, only about one in a hundred is actually under instruction in Bengal. Surely, this is a fact which we ought to lay deeply

to heart, a reproach which we ought to feel it incumbent upon us to remove. Only one in a hundred! A touching apologue of early Christian literature tells us of a man who had a hundred sheep, of which one went astray, and how he left the ninety and nine and followed the lost one into the desert, and found it and brought it back. Stronger, far stronger, is the claim upon us we have not the one, but the ninety and nine, to rescue and restore to the fold.

The admission, therefore, of these ladies to their degrees is a matter for congratulation, not merely as it affects themselves or their personal friends, or the school in which they have studied but as an event which is calculated to give a widespread and powerful impulse to the cause of female education throughout India. That they should have done so well, is highly honourable to them, and they have really done better than their places in the list would seem to imply. I heard from one of the examiners, that though their answers in his subject were not framed so as to secure the highest number of marks, their papers showed an originality, a thoughtfulness, and a real comprehension of the subject, which gave him a high opinion of the intellectual power of the writers. But creditable and gratifying as this testimony may be to them, I am sure that these ladies themselves would

be the first to say that their own success is as nothing, in their eyes, compared with the effect which it may produce in paving the way to a general recognition of the *right* of the women of this country to education, and of the *duty* of the men of this country to provide it for them. That the ceremony of to-day will contribute greatly towards this result, I think we cannot reasonably doubt. Not only will it arouse among women a demand for instruction, but it will call attention to the question with a voice which cannot be silenced or ignored, and it will make it impossible to deny to women opportunities which they have shown themselves able to turn to such good account. I do not, of course, mean that it is to be expected or desired that women in general should enter and graduate at our Universities, but it will at least be felt that the time is past for questioning the right of all women to receive an education suitable to their station in life, and to the faculties with which Providence has endowed them.

It is this matter of female education which, if in one sense it is the great encouragement of the year, seems to me to be also the great lesson and warning of the year to us of the Calcutta University. Of its aspect of encouragement I need not further speak. But it also teaches us how much may be done, and it warns us how much remains for us to do. So long as we



practically confine our efforts to one only of the sexes, so long as we instruct our boys and allow our girls to grow up in ignorance, the battle is only half won, nay, the battle is not won at all. Perhaps the most valuable part of our education is that which we receive unconsciously: the most enduring lessons are those which are not formally taught, but which we imbibe in the atmosphere of our homes, and in the influences by which we are surrounded from the time when we first begin to observe and to learn. The question of female education has thus an important bearing on the moral and mental development not only of the daughters of India, but also of her sons. We can incline the tree by bending the young twig, and the impressions formed during the first seven years of life are not easily effaced. Nor does this influence cease when the infant grows into the boy, and the boy develops into the youth. It is by educating our women that we can best refine the manners of our men, that we can best inculcate that true politeness which springs from the courtesy of the heart, and that we can correct that low estimate of the female sex which has so degrading an effect on the masculine character. It is to educated womanhood that we must look for the removal of those evils which are complained of as the result of the want of moral training in our schools; and

finally, it is in this agency that our best hopes of being able to grapple with and efface the two great national sins of India, the sin of child marriage, and the sin of enforced widowhood

I can readily understand that there may be many in India, perhaps some even among this assembly, who look upon this part of to day's ceremonial with some measure of doubt and apprehension. St Paul has told us that the path of safety for woman lies in the performance of the functions of wife hood and mother hood, that is to say, in the exercise of the domestic duties and virtues. For the possession of those virtues—the mild unobtrusive virtues of the family and the home,—the women of India have long been honourably distinguished. If there were reason to fear that the lustre of those virtues would be dimmed, or their strength impaired, by mental culture and education, if the proficiency of the student were to imply the deterioration of the woman, we might well think that the honour of an academical degree would be dearly purchased at such a price. But why should we anticipate such a result? Neither reason nor experience justifies any expectation of the kind. Reason teaches us that education tends to strengthen, not to enfeeble, the sense of duty. Experience points us to the happy effects which have resulted from the education of women

in other ages and countries. To raise woman from being the mere house-hold drudge does not disqualify her for being the household manager. To raise her from being the mere toy and amusement of man makes her the better fitted to be his helpmeet and his counsellor in all domestic matters. No one wishes, no one expects, that the extension of education to Indian women will lead them at once to throw aside the restraints of caste, the habits of seclusion which the practice of the country justifies, or even the timidity of temperament which characterises them to-day. Those who apprehend anything like a disorganization of the present social system of India may lay aside their fears. The customs of a nation are not so easily changed. Education may refine the manners and enrich the intellect, but it does not suddenly transform the character. That the progress of female education in this country will be slow is certain, not only from the magnitude of the task, but from the strength of that conservative spirit which is so powerful in India, and, perhaps, more powerful among her women than among her men. If we can look forward to a future when the Indian woman shall stand on the same social charac<sup>l</sup> in her country as her European sister in that we are assured that that future is a very distant one. Such a time may possibly come; but it will not come, not with the sudden convulsion of the

earthquake or the storm, but as gently and imperceptibly as the morning twilight melts into day.

The results of the annual examinations continue to show that steady increase in the number of candidates which proves that the desire for higher education is more deeply and more widely felt year by year. For the first time since the foundation of the University, the number of candidates for Matriculation has exceeded 3,000. For the first time, the candidates for the First Arts Examination have reached 1,300. In the Entrance Examination, the percentage of success is slightly below that of last year, and in the First Arts Examination it is decidedly below it, but as this First Arts Examination is the last which will be held under the old regulations, it seems unnecessary to attempt to analyse the causes which may have led to this comparative want of success. If, however, we take the actual numbers, we find that 1,158 boys passed the Entrance Examination against 1,109 last year, and 116 passed the First Arts against 361. In the examination for the B.A. degree, the figures show a similar increase in the number of candidates, and of those who passed the examination successfully, and the percentage of successful candidates is 41 against 29 in the previous year. There were in all 280 candidates,

of whom 231 chose the literature course, and 219 the science course, 88 of the former passed and 109 of the latter. The failures in the A Course were 110, and only two candidates reached the standard of the First Division, in the B Course 113 failed, and 17 obtained First Class marks. These figures seem to show that, under the present system of examination, the science course is either easier in itself, or better adapted to the bent of mind of the average student, than the course in literature. But as the new regulations will take effect in January, 1885, there is little use in pursuing the train of thought which is suggested by these results. For the degree of Bachelor of Law, there were 120 candidates, and of these 96 were successful. For the degree of Bachelor in Engineering, there was only one candidate, who passed, and there were no candidates for the Engineering License. At the two examinations for the degree of Bachelor of Medicine there were 50 candidates, of whom 19 passed. The examination for the License in Medicine showed a larger proportion of failures, as only four candidates out of 19 were successful. For the M A. degree, 37 candidates appeared, and 19 passed. The candidates for Honours were 44, but only 40 actually attended the examination, and of these 26 passed, of whom 5 were placed in the First Class. Altogether, it may be said that the results of these examinations

are of a very encouraging character, and that they tend to show that we are not merely increasing the number of boys who matriculate, but that there is a steady growth in the proportion of matriculated students who offer themselves as candidates for a degree. It is my duty, however, to present impartially both sides of the shield, and I am therefore bound to add that the Prenchard Povehand Studentship, the blue ribbon of the University, has not been awarded this year, not for want of candidates, but because no candidate was considered to have shown sufficient merit. An occurrence so discreditable to our graduates has happened but once before, in 1871. I can offer no excuse for this failure. It is true that the conditions of the examination are somewhat severe, but it is right that this should be the case when a prize of so much honour and value has to be awarded. The result is the more to be regretted, because it is almost the only blemish on what would otherwise have been a record of satisfactory progress and improvement, as reported by the University Examiners of the year.

The vacancies caused by death during the year in the list of Fellows include three of our number who were directly engaged in the work of education at the time of their removal.

The Rev. Father Van Impe, Rector of St. Xavier's College, was a member of that illustrious

Society, named from the Founder of Christianity, which has devoted to the improvement of India so many of its noblest sons and so large a share of its self-sacrificing labours. He died worthily in the cause to which he had consecrated his life; for his end was hastened by his unwillingness to relinquish the work on which he was engaged when he was attacked by the illness which resulted in his death, the work of the Committee on the education of poor Europeans and Eurasians in Bengal.

Frederick Biden, Principal of the Calcutta Martiniere, was cut off by typhoid fever in the prime of life, and in the midst of a career of energy, usefulness and success. He was graduate of Cambridge, where he won an honourable place in the mathematical tripos; and as the head of one of our leading educational institutions he displayed not only the attainments of a scholar, but the powers of a successful instructor and administrator.

Munshi Tamiz Khan, who had received from the Government the title of Khan Bahadur in acknowledgment of his eminent services, was a striking example of what may be achieved by ability and perseverance. Born of humble parents, and beginning life as a mere compounder in a druggist's shop, he rose by his energy and talents to be Vice-President of the Calcutta Medical Society, a distinguished member of the

Faculty of Medicine, Lecturer in Medicine at the Sealdah Hospital, and First Physician to that institution. He was the first to establish a charitable dispensary at Lahore, and to make the European system of therapeutics popular among the Sikhs. He was eminent for his professional skill, especially in the provinces of anatomy and pathology, and he was also honourably distinguished for the conscientious pains he bestowed on the instruction of his classes at the hospital. I have heard from one who had the best opportunity of judging, that he had never known any medical teacher so scrupulously careful as Munshi Tamiz Khan in the preparation of his lectures, and in elucidating their meaning to the students. A portrait of him, obtained by a subscription among his pupils, has been placed in the hall of the Campbell Medical School, which owes so much to his labours.

We have also to deplore the loss of Carl Louis Schwendler, one of our youngest members as regards the date of his appointment as a Fellow, but a gentleman whose eminent scientific attainments entitled him to rank among the leading physicists of India. His position as a Member of the Institute of Civil Engineers and as Electrician to the Government of India, vouches sufficiently for his professional acquirements, but he has also a special claim on the gratitude



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Indian children of the poorer classes. The code of instruction for such children which was published a few weeks ago by the Government, will remain a lasting monument of his generous sympathy with those who have few to help them, and who can do but little to help themselves. "Cherisher of the poor" is a title often applied, and I am afraid often misapplied, in this country but if there ever was a man to whom that honourable name could be applied in all truth and sincerity that man is Archdeacon Baly.

Such is a retrospect of some of the principal events of the past year but it is of little use to look back upon the past unless we can draw from its lessons some rule for our guidance in the future. It is of little use to train either the body or the mind, unless, when the time of preparation is past, and the day of action arrives, we are resolved to use manfully in the right cause the weapons we have been learning to wield. Standing, as I stand here to day, in the presence of an audience largely composed of the educated young men of Bengal, I cannot but feel deeply impressed with a sense of the responsibility which attaches to those whom I address in this important era in the History of their native land. The policy of our rulers has wisely determined that the people shall have a larger share than heretofore in the management of

their own affairs, but in many things, and especially in matters affecting local interests, they shall govern themselves, that they shall choose their own leaders, and carry out their own improvements. I tell you that it depends largely upon you, the graduates of this University, to determine whether this policy shall be justified by its results, and whether it shall operate at once as an agency of political education, and as a measure of administrative success. You are drawn from all ranks and classes of the people; you come from every town and village of these Provinces, you know your fellow-countrymen as the ruling class can never hope to know them; you can influence them by means which we can never employ. If you will carry back into your rural and urban homes, and into the routine of your daily duties, the principles which your academical career ought to have instilled into you, the spirit which ought to regulate the labour and the life of the student, you can do more than any other class can do to make this gift of popular self-government a real blessing to India. You may not be able to emulate the liberality with which your wealthier fellow-countrymen contribute to dispensaries, to schools, to works of public utility and improvement. But, if you cannot give your money, you can give your time, you can give your knowledge, you can give your example. You can turn to good account what

you have learnt here of the laws of health, and of their application both to the individual and to the community, and no less what you have learnt of the economic laws of production, and exchange, of the principles by which a country grows rich and great, and of the causes which strike it with poverty and decay. You can do much to raise the tone of society around you, to dispel prejudices, to foster education, to elevate woman to her proper sphere, to show by your daily lives that the most cultivated man makes also the most useful citizen. But to do this, you must resolve to put aside all jealousy, all party spirit, and all self-seeking ambition, to subordinate private aims to the public good, to work in singleness of heart and with honest of purpose. I dare say many of you remember the lines with which one of the greatest of our poets, William Wordsworth, conclude his magnificent sonnet on a still greater poet John Milton

' So didst thou travel on life's common way  
In cheerful godliness and yet thy heart  
The lowliest duties on herself did lay

That is the spirit in which you must act, and if you will do these things, and persevere in doing them, I repeat that there is no class which can contribute more largely than you to the success of that scheme of self government by the

people, which is now about to be tried. It is a glorious aim which I put before you; the lot is fallen to you in a fair ground, you have a goodly heritage. You can do much to influence the destinies, and promote the highest interests, of this splendid country,—a land rich in all natural gifts, ennobled by the traditions and associations of the past, and bright with the promises and possibilities of the future. *Spartam nactus es, hanc exorna*, were the words of the Grecian mother to her son. Providence has assigned to you your sphere of duty in India, see that you leave your countrymen a wiser, a purer, a nobler nation than you found them."

*The 15th March, 1884*

The Hon'ble Mr H J Reynolds

*Vice Chancellor*

GENTLEMEN,

When it devolved upon me last year to deliver, in this place, the usual Convocation address, I noticed the steady increase in the number of candidates who offered themselves for examination by the University. It was then an unprecedented thing that the candidates for Matriculation should have exceeded 3,000, and that those for the First Arts Examination should have reached 1,300. It might have been thought that the numbers last year were due to some exceptional cause which would not recur, and that at all events, the establishment of the Punjab University would diminish the list of our students. But another series of examinations has now been held, and we find the numbers larger than ever. The candidates for Matriculation have this year been 3,591, for the First Arts they have been 1,495, and there have been 501 candidates for the degree of Bachelor of Arts. In the short space of five years, the candidates for the B A degree have doubled in number, and the candidates for the First Arts Examination have doubled in the last

eight years. In the Entrance Examination of this year, about 50 per cent. of the candidates were successful, for the First Arts, the percentage was a little more than 43, for the B. A. degree it was 46. For the degree of Bachelor of Law there were 93 candidates, of whom 52 were successful. Thirty-seven candidates out of 50 obtained Honours in Arts, and 27 out of 36 candidates passed for the M. A. degree.

We speak of these results—and we are justified in so speaking of them—as matters for congratulation, and satisfactory tokens of progress; but I am not sure that their significance is always fully appreciated. During the past ten years, about 13,000 students have passed the Entrance Examination, and the candidates for Matriculation now number between 3,000 and 4,000 every year. These students, the school-boys of yesterday, the undergraduates of to-day, will be the men of a few years hence, and the fathers of the next generation. Their actual number, it is true, is still insignificant, but their influence is already out of proportion to their number, and their numbers are rapidly increasing. We already see them uniting in clubs and associations, holding discussions and passing resolutions on public questions, calling for legal and administrative reforms, criticizing the conduct of affairs, and drawing up memorials to the University or the Government. I am

not one of those who regard this movement with any dislike or apprehension. We may sometimes have to smile at some foolish words or to deplore some intemperate outbursts, we may think that their opinions of public men and public measures are often crude, hasty, and ill informed and that Government understands its business quite as well as the young amateurs who volunteer to correct and advise it. But these blemishes are of no great importance they are faults of youth, which time and experience will remove. These energies, toned down by advancing years, and guided by more matured judgment will do good work hereafter in the towns and villages of Bengal. My present object, however, is not so much to discuss the tendencies of this movement as to draw attention to its existence. The graduates and matriculated students of the University are rapidly becoming, at all events in Bengal, a kind of power in the State, they exercise a great and growing influence on the elements of which native society is composed, they are leavening the mass of Hinduism with new theories of religion, politics, and science, they are tending to form a body of public opinion, not only on matters between the people and the Government, but on those far more important questions, to the settlement of which Government can contribute so little,—questions which affect the daily lives, the habits,



and the modes of thought of the general community It may be a matter for consideration whether, in view of the enlarged numbers and extended influence of the University, the time has not come for reconstituting its governing body, the Syndicate, on a wider basis, so as to secure a more adequate representation of the several Faculties

Some matters of detail, connected with the examinations of the year, may be of interest to notice The senior wrangler of the year, if I may borrow the phrase from Cambridge, is Asutosh Mookerjee of the Presidency College, who stands first on the list of B. A. graduates, and is the winner of the Eshan and Vizianagram scholarships and of the Hurrish Chunder prize for mathematics Among those who have taken Honours in Arts, the only first class man in English is Jogen Chundra Dutt, of the Presidency College. He has worthily maintained the literary reputation for which his family is distinguished, for he is, I believe, a cousin of that gifted and lamented lady, too early lost to India, the late Toru Dutt. In the same class-list it is gratifying to see the name of a lady who last year won the distinction of the Bachelor's degree, Chandramukhi Bose, of the Free Church Institution. In the examination for the legal degree, the candidate who stands highest is Bhupati Chuckerbutty, of the Presidency College, to whom has been awarded

the gold medal given for distinguished proficiency in Law. The school which has shown, on the whole, the best results not in point of mere numbers, but in proportion to its size and to the number of its candidates, is the Mussoorie School. In the class list for the Intrance Examination appears the name of a young gentleman who holds a high military command in the army of Nepal, and who has shown on this occasion that he can handle the pen not less efficiently than the sword. I observe with great satisfaction that the year shows a marked increase in the number of Mahomedan students who find a place in our class lists, and I trust that this increase is an earnest of a permanent movement among this section of the community to take their proper share in the educational progress which they see going on around them. Finally, I would remark that last year it was my duty to announce that no candidate had attained a sufficient standard of merit to justify the award of the Premchand Roychand studentship. This year, the studentship has not only been awarded, but it has been awarded to a candidate, Ramchunder Majoomdar, of the Presidency College, who has passed an exceptionally brilliant and creditable examination. His success is the more satisfactory, because it is due, not to a superficial acquaintance with several branches of knowledge, but to his thorough mastery of

the particular departments of study in which he offered himself for examination.

At the examinations of next year, the new regulations for the B. A. degree and for the First Arts Examination will come into force. This change in the subjects of study will necessarily operate to the disadvantage of those students who competed this year, but failed to satisfy the examiners. It has, therefore, been determined to hold a subsidiary examination in May, so as to give these candidates another chance. As far as the First Arts Examination is concerned, I am not sure that it would not be desirable to make this a permanent arrangement, and to allow unsuccessful candidates to try again in the middle of the year. It is also contemplated to alter the time of year at which the annual examinations are held. Under the present system, the greater part of the cold weather, the best season of the year for steady and regular work, is taken up with the annual examinations; and the schools and colleges hardly settle down to any definite course of study between the beginning of the Durga Poojah vacation, and the issue of the class-lists in January. It is intended in future to hold the examinations (or at any rate the examinations in Arts) in the month of April. The change will, I know, be welcomed by the affiliated institutions, and I think it will prove of great advantage both to professors and to their pupils.

Among those whom death has removed, during the past year, from the roll of our Senate something more than a passing notice is due to the memory of PEARU CHAND MITRA. He was among the most senior of our Fellows, and in him Bengal has lost one of its most distinguished authors. To him belongs the credit of having struck out a new line in vernacular literature, by his composition of what I believe is recognised as the first Bengali novel, and he was also a regular contributor to the *Calcutta Review*. But his literary achievements are not his highest title to the affection and esteem with which his name will long be cherished. It is to his exertions, as a Member of the Legislative Council, that Bengal owes the Act for the Prevention of Cruelty to Animals, and he was one of the most energetic members of the Society which has been instituted for the purpose of enforcing the provisions of that excellent and merciful law.

But, if the living are taken from our midst, the dead sometimes seem to come back to us. It is the province of the painter and the sculptor to reproduce the features and figures of the illustrious departed, so as not only to preserve their memory, but almost to restore to us their living presence. A work of art of this kind has lately been placed in the vestibule of our Senate House, the statue of our honoured fellow citizen and benefactor, PROSUNNO KUMAR TAGORE.

I need not here speak of the claims of that eminent man to public respect, and in particular to the grateful recollection of the University of Calcutta. The generous and eloquent tribute which our Chancellor paid to his memory on the day on which that statue was unveiled, expressed, in happier language than I could use, the feeling of common admiration for the integrity which distinguished his life, and for the public spirit which led him to dedicate his wealth to the encouragement of the study of law in this University. His munificent benefaction has lately been supplemented by the present representative of his name and inheritor of his virtues, Sir Jatindro Mohun Tagore, to whose liberality we owe not only the statue which adorns this building, but also the medals which will henceforth be annually presented to the two most deserving students who attend the Tagore lectures, and of which the first award has been made to-day

A notice of the educational history of the year would be incomplete without some reference to the effect of the first International Exhibition which has been held in India. This is not the occasion to speak of the economic results of the Exhibition, of its influences on the trade and commerce of the country, of its usefulness in bringing both producers and

consumers in India within the reach of new markets. I speak of it to day as an educational agency, and as such it cannot but have made an impression even on the simple rustic who regarded it with a kind of stolid wonder as a mere *Jadooqhar*, a mere palace of magic. The Exhibition is a school which has taught something even to such unpromising pupils as these and still more has it aroused the interest, and quickened the intelligence, of the Indian craftsman and artisan. Next, it has been a mighty power in breaking down those traditional habits which in this country seclude the female sex from association with men. No one can have visited the Exhibition without having been struck with the number of native ladies who were to be met with in its courts and galleries. Arrangements were made for setting aside certain days and hours for their visits but this scheme was only partially successful. They found that they could enter among the general throng of visitors without being in any way molested or annoyed, and they availed themselves freely of this newly discovered liberty. I saw it stated not long ago in the papers, that nearly 50,000 native ladies had then visited the Exhibition, and, if this statement is correct, the fact is one of which it would be difficult to exaggerate the importance. Lastly, I understand that we have

reason to hope, that the Exhibition will leave behind it the nucleus of what may grow hereafter into a school of economics, technology, and the fine arts. Calcutta already possesses a School of Art, but I believe that those who are interested in the development of the industrial arts will recognize the advantages of an arrangement, by which these studies will mutually assist and encourage each other, united round one common centre, and supervised by one common head.

Among the many visitors whom the Exhibition has attracted to Calcutta, has been an eminent Sanskrit scholar, who has laboured earnestly and successfully to draw closer the bonds of union between our University and the University of Oxford. Many who are present to-day were lately gathered in this room to hear what Professor Monier Williams had to tell us of the establishment of the Indian Institute at Oxford. The Institute will be opened in the course of the present year. and the debt of gratitude which we owe to Professor Williams for his exertions in founding it, will be repaid in the manner which will gratify him most, if our students make full use of the advantages which the Institute holds out for their acceptance. Arrangements are now in progress for granting special privileges and facilities to those graduates of our University

who may desire to take an Oxford degree and I trust that the number of such graduates will increase year by year. We have had, within the last few weeks, another interesting proof of the kindly and sympathetic feeling with which this University is regarded by the Universities of Great Britain. We received a communication, informing us that the University of Edinburgh was about to celebrate the three hundredth anniversary of her foundation, and inviting us to send a delegate to Edinburgh to represent our University on the occasion. It has been wittily and justly said that the Bengali is the Scotchman of India. When the time comes for us to celebrate our three hundredth anniversary, I trust it will be found that we have been true to the character we bear, and that we can display a series of trophies in literature and science not less illustrious than those which the Edinburgh University can boast of to day. In the meantime, we cordially welcome this and all other manifestations which tend to excite a community of feeling and interest between us and the Universities of Europe, and to bridge over the gulf which separates the East from the West.

The principal object of our meeting to day is to recognise and reward the merits of those students who have passed the prescribed



examinations of the University. It has been my privilege to admit them to their degrees, and it has been my duty to charge them that ever, in their life and conversation, they show themselves worthy of the distinction which the University has conferred upon them. These words are, I hope, not looked upon by our young graduates as a mere conventional formula. They are words of deep and serious meaning; and it is their object to show that education is intended to be something more than an ability to pass an intellectual test, and that knowledge, though it may deserve honour and reward, falls short of its highest ends, if it fails to influence the character and to elevate the life. The great English poet of our own days has drawn, with a master's hand, the distinction between Knowledge and Wisdom, between the earthly nymph of the mind and the heavenly goddess of the soul. I dare say that passage is familiar to many of you, but let me quote a few words from an author with whom you are, perhaps, less likely to be acquainted. "Into a malicious soul," says an ancient writer, "Wisdom shall not enter, nor dwell in the body that is subject to sin. For Wisdom is a loving spirit." These words were written more than two thousand years ago, and though the author of them is unknown, the truth and beauty of his book have preserved it from the destruction which has overtaken so

many of the writings of antiquity. The passage I have quoted seems to me to display a true spiritual insight and to teach a lesson which it is well to bear in mind. A life of purity and a heart of charity, a conscience void of offence and a soul full of affectionate sympathy—these are the qualities which Wisdom requires in her votaries: these are the conditions under which she will consent to dwell with men. On occasions of this kind, I have sometimes heard students exhorted to follow knowledge for its own sake, not for the wealth or honour it may bring to its possessor, but to find in it its own reward, and to cherish it not for what it gives, but for what it is. That is doubtless a noble aim, but I would remind those students who hear me to-day that there is a higher and nobler object than even this. It is possible for the mere student, however disinterested and self-denying he may be in the pursuit of knowledge, to be dwarfed on the moral side of his being, and it is often complained of as a defect in the education given in our schools and colleges, that it fails to attach due importance to the value of ethical training. But he who would make Wisdom his aim, must learn to discipline his passions as well as to enrich his intellect, his life must be free from stain, he must love knowledge, not merely for its own sake, but for the sake of the good it may enable him to do to others, he must grow,

(in the words of the poet to whom I have ( ' already referred )—

Not alone in power  
And knowledge but, from hour to hour,  
In reverence and in charity

It is a lofty ideal, but not an unattainable one. We meet now and then with a man, in whose character the various elements are so genially mixed, that, while the powers of a capacious intellect are cultivated to their fullest development, the soul remains as pure as the soul of a child, and the heart as tender as the heart of a woman. When such a man has the divine faculty of impressing others with the great truths which permeate his own soul, he becomes a leader of men, and his appearance inaugurates a new era in the spiritual and mental history of the world. Such was Sakyamuni, probably the greatest man whom this country has ever produced. But Sakyamuni, you will perhaps say, is a semi-mythical personage; his age is too far removed from ours; the conditions of modern life are different; to us of the present day he is little more than an abstraction and a name. Well—this country has produced, in the present century, a man cast in a very similar mould, a man who has lived and worked among us, whose features were familiar to us all, and whose words are still fresh in the memory of

many who are present to-day. I will not attempt to determine the exact rank which history will assign to Keshub Chunder Sen in the noble band of thinkers, reformers, and philanthropists. The full measure of his greatness we of the present generation are perhaps unable to appreciate, just as a traveller, standing at some mountain's foot, cannot truly estimate the height of the eminence which towers above him. On this point, the next age will form a more accurate judgment than is possible now. But I think we shall not err in saying that when the verdict of posterity is passed upon the life and work of Keshub Chunder Sen, four characteristics in his career will be marked out for prominent notice. First, the marvellous harmony with which his mind united some of the noblest products of Western culture and civilization, with the depth and thoughtfulness of the Oriental intellect. Secondly, the just proportion which his temperament maintained between the domain of thought and the sphere of action. Penetrated as he was with the spirit of devotional religion, he was yet no visionary mystic, his periods of seclusion and meditation were but intervals in which he gathered inward strength for the active prosecution of the work to which his energies and his life were devoted. Thirdly, the catholic spirit which led him to recognise the germs of truth in all religious systems, and to assimilate

the loftiest and most ennobling principles of them all. Fourthly, the generous and large-hearted charity which made his career a crusade against all forms of ignorance, oppression, and wrong. The amelioration of suffering, the extension of education, the advocacy of temperance, the discouragement of child marriage, the emancipation of the Hindu widow—these were the practical aims by which he sought to lighten the burdens and elevate the condition of those around him, no less than by the speculative truths of the pure and lofty theism which he taught

I have dwelt at some length upon this topic, partly because, in such an assembly as this, it is natural to refer to so momentous an event as the death of one of India's noblest sons, and also because the subject is one which seems to me not inappropriate to the occasion which has called us together to-day. For, though much of Keshub Chander's greatness was peculiarly his own, the distinctive character of his teaching was largely influenced by his education and training. It is a rare thing for a great religious reformer to be a tolerant man. A religious reformer must be thoroughly in earnest, and a thoroughly earnest man, from the depth of his own convictions, is apt to be impatient with those who differ from him, and to be blind to the merits of any other system than his

own The breadth of view which distinguished Keshub Chunder Sen, the catholicity of mind which gave him earnestness without intolerance, and faith without dogmatism, was due (if I mistake not) to his study of history, to his knowledge of the rise and progress of other theological systems, to his acquaintance with the phenomena of religious thought in other ages and other countries He was an illustrious example of that culture which it is the aim and the end of this University to foster, the development of the Eastern mind through the science and literature of the West And there is another reason why, before such an audience as is gathered here to day, I should speak of the great man whom India has lost The life of Keshub Chunder Sen is a pledge and an assurance that Providence has yet a great destiny in store for this land The age and the country which have produced such a man may well look forward with hopeful anticipation to the next scene of the drama in which he played so distinguished a part But it is not enough merely to wait and to hope It remains for you, the students of this generation, to follow in his footsteps, to complete his work, to show yourselves worthy to be called his fellow countrymen

*The 19th December, 1885*

The Hon'ble C. P. Ilbert, M.A., C.S.I., C.I.E.

*Vice-Chancellor*

GENTLEMEN,

The meeting of to-day for the conferment of Degrees takes place at an unusual time and after an unprecedented interval. A similar meeting has not been held in the month of December since that gathering of 27 years ago at which the first Vice-Chancellor of this University, Sir James Colville, announced that out of the modest roll of thirteen candidates for a Degree in Arts, two only had succeeded in attaining the required standard. Until quite recently the examinations for Degrees took place during the cold weather and a special Convocation for conferring Degrees was held as soon as possible after the results of the examinations had been made known, that is to say, either during or immediately before or after the month of March. But a short time ago the University authorities came to the conclusion that the practice of holding these examinations in the cold weather disorganised the schools and colleges during the best season of the year for work, and accordingly, they resolved that the dates should be altered, that the Entrance, First Arts, and B. A. examinations

should be held in or about the month of April and that the M. A. examination should take place in November. These changes came into complete operation in the course of the present year, and one of their results was the postponement of the meeting for conferment of Degrees from March until December. This is how it has come to pass that a year and three quarters has elapsed since my immediate predecessor addressed the assembled University in those terms of refined and chastened eloquence which fell so appropriately from a scholar's lips.

I have been informed that this change of dates has not given complete satisfaction in all quarters. If the question were simply one of competition between the conflicting claims of teaching and examination, then holding, as all who know what education means must hold, that examination is not an end, but merely a test, I should unhesitatingly give the preference to the claims of teaching. But I am aware that there are other considerations which have to be taken into account, and I am not sufficiently familiar with the practical working of our schools and colleges to pronounce an opinion on the arguments which have been advanced on either side. It may be that some of the complaints which have been made arise out of the friction necessarily incidental to the change from one system to another, but of one thing, I feel sure,



and that is, that an experiment which was not made without mature deliberation, and the adoption of which involved a good deal of trouble and expense, should not be abandoned lightly nor until it has had a thoroughly fair trial.

Concurrently with these changes in the dates of the examinations, some material changes were made in their character. It is difficult to explain the nature of these changes without recapitulating facts which are within the intimate knowledge of the audience of students and teachers here present. And yet I am tempted to touch on those facts, because I have reason to believe that much of the knowledge about our University course is of an esoteric character and has not extended to the world at large. Now this University is the principal testing machine for the results of higher education throughout that vast aggregate of territories known as the Presidency of Bengal, not to mention such adjoining or outlying countries as Nepal and Ceylon, and its certificates, licenses, and degrees are daily presented as credentials to the employers of intellectual labour throughout the Indian Empire. It is important that there should be some general knowledge of what those credentials really mean, and I feel sure that if any of my words should reach a wider audience than that which is assembled in this hall, they

will tend to show how thorough is the course of instruction which must be undergone, and how searching are the tests which are applied before a student can obtain any of the Degrees which have been conferred to day.

Let me remind you therefore what are the main stages in our University course. The one great portal through which all University students must enter is, as all the student world knows, the Entrance examination. This is potentially open to all the world, and he who succeeds in passing it thereupon becomes an undergraduate of the University, and if he intends to pursue his studies as such, must do so at one of its affiliated institutions. Let us suppose that our student pursues to its end the high road provided for him by the Faculty of Arts. The next gate at which he has to knock is the First Arts examination. No one may knock here unless he has studied in an affiliated institution for not less than two academical years from the date of passing the Entrance examination, and consequently this second examination may be described as corresponding roughly to what is called Moderations at Oxford. Two years more, or four years at least after Entrance, and then comes the examination for the Degree of B. A., after passing which the undergraduate develops into a graduate. But he may, if he pleases, present himself for a still

further examination, which qualifies him for the Degree of M. A.

The M. A. Degree marks the final stage in the great highway of Arts. But the University student may branch off, at different points, by the roads which lead to licenses and degrees in other Faculties. The candidate for a license in Engineering may diverge at once, but he must have studied regularly in an affiliated school of Engineering for three years after Entrance before he presents himself for the first of the two successive examinations which qualify him for a license. The candidates for a license in Medicine and Surgery and the candidates for Degrees in any Faculty, must have passed the First Arts examination before they are admitted to examination in their special branches. And the candidate for a Degree in Law must have travelled one stage further along the high road of Arts, for he is not admitted to the examination in Law until he has qualified himself for the Degree of B A.

Now it is in the Arts examinations that the recent changes have been made. The general Entrance examination remains unaltered, and the alterations in the First Arts examination are not very material. As I understand them, they consist in the substitution of one history paper and two papers in physics for two history papers and one paper in chemistry, thus inclining the balance

slightly more in favour of physical science. But the changes in the examination for the Degree of B. A. are of real importance. The candidate for this examination may present himself in either of two courses which are known as the A. course and the B. course, and which may be described with sufficient accuracy as the Arts course and the Science course. Under the old system the number of subjects which might be taken up in each course was four, and in each course both English and Mathematics were compulsory subjects. Under the new system the number of the subjects which may be taken up in either course has been reduced to three, and Mental and Moral Science has been substituted for Mathematics as a compulsory subject in the A. course. Again, under the old system the B. A. examination was a pass examination, although those who passed in it were graded in three divisions, those entered in the first division ranking in order of merit. The examination for Honours in Arts came subsequently, but under the old system no one could obtain honours unless he had passed all the previous examinations without a single failure. Under the new system the subjects for the B. A. examination are divided into 'Pass Subjects' and corresponding 'Honours Subjects,' the latter being the former with modifications and additions, so that the student has the choice

either of a Pass Degree or of an Honour Degree. The examination for the M A. Degree still remains as one which can be passed at a later stage, and has practically taken the place of the old examination for Honours in Arts. The object of these changes was to raise the standard of efficiency by making the subject fewer, and at the same time to enable the higher class of candidates for the B. A. Degree to have their superior abilities or attainments tested and rewarded by examination. They were under discussion for a good many years, and were agreed upon before I had anything to do with the University, and it would perhaps be presumptuous in me to express an opinion upon them. But as far as I can judge, they appear to me to be entirely in the right direction. They are certainly in accordance with the changes which recent experience at the English Universities has shown to be desirable. Their tendency is towards greater specialization and concentration at the later stages of the University course, and thus towards more exact and thorough knowledge of the subjects which the student applies himself to master. They also enable the student who desires to take up the more ambitious course of Honours to do so at an earlier stage than was possible under the old system. The course required by the Calcutta University before the final stage can be reached

appears to me long when compared with the ordinary course of the English Universities, and though I am aware that the undergraduate usually begins here at an earlier age, yet it would probably be held that the native of India can and should begin his special and professional work earlier than the more slowly maturing English youth. What the Indian student wants is not so much stimulants as solid food, and professional education should in this country be brought nearer to early education than is usually possible or desirable in England. Moreover, it is not every one who can afford the time required for proceeding to the full Degree of M. A., and therefore the opportunity now afforded to the abler and more energetic students of presenting themselves for Honours at an earlier stage is an undoubted boon. And it is highly desirable that every facility and encouragement should be afforded to those of our students who aim at University Honours. The day is long past when a mere degree of the University could be used as a passport to office or employment. Our graduates are now counted not by scores nor by hundreds but by thousands. As collegiate education has become more common, the value of the symbol which denotes it has proportionately fallen, so that here also we have a currency question to solve. It may be solved on bi-metallic principles. We cannot make any

great or sudden change in our ordinary standards without causing injustice and hardship, but we can and should enable our better students to show to what heights they can rise, and thus issue coinage of a higher standard which, under the healthy and natural influence of mutual competition, will adjust itself to the intellectual level of the times. It is to our Honour men that we are to look for those who are to fill the highest positions in public and professional life, and it is gratifying to find that not only is the number of graduates in Honours steadily increasing, but that the highest standard which they attain is steadily rising

It would be premature to pronounce on the effect of changes which have been so recently made, but so far the experience derived from the new course of studies is decidedly encouraging. I am informed that in the knowledge of English literature shown by the B A candidates there has been a very marked improvement, that in the opinion of those actually engaged in instruction in philosophy, the present B A is probably quite equal to the old M A, and that there has been similar improvement, though perhaps not so much to the same extent, in the other branches. It is only what should be expected of a system which earlier stages impels the more mature student to higher studies. The University directs his energies on those branches of study in which he has a real aptitude instead

of dissipating them on an unduly large number of subjects.

Through the kindness of the Registrar I have been supplied with some facts and figures bearing on the results of the recent examinations. But before going into them I should explain that in order to remove hardships which might otherwise have been caused by the changes in the course of studies, supplementary P A and B A examinations were held in May 1881 for the purpose of giving students already on the University books one more chance of presenting themselves in the course about to be superseded. Thus the graduates of to-day include not only those who have passed their Degree examinations in the present year, but also those who passed in the supplementary examination of 1881. The fact of these supplementary examinations having been held, together with the change of dates, has exercised a disturbing influence on our statistics, and makes it more difficult than usual to compare the results of successive years. Lest I should weary you with a confusing array of figures, I will confine myself, in the results I am about to state, to the more popular faculties of Arts and Law, and shall not attempt to work out the statistics supplied by the faculties of Medicine and Engineering.

The number of candidates for the general Entrance examination still shows a marked and



rapid increase. In the year 1883 my predecessor mentioned as an unprecedented fact that it had exceeded 3,000. In the following year it rose to 3,591, and in the present year it has come up to no less than 4,317, but this increase may, perhaps, be partly accounted for by the greater length of the interval since the last examination. As to the F. A. examination, I believe that for purposes of comparison the number of candidates for the supplementary examination in 1884 should be added to the candidates for the last ordinary examination. If this is done, the numbers show 1,579 as against 1,495 in the previous year. So also the aggregate of those who presented themselves for the supplementary examination and the last ordinary examination for the Degree of B. A. is 677 as against 501 in the previous year. For the Degree of Bachelor of Laws there have been 143 candidates in 1885 as compared with 93 in the year before. So much for the applications. Now let us consider the results. And here I may disregard the supplementary examination and confine myself to the working of the new system, and of so much of the old system as remains unchanged. Out of the 906 entries for the F. A. examination, 40 passed in the first division or class, 215 in the second, and 182 in the third, making 437 in all, or a percentage of over 48 per cent. This is a slight improvement

on 1881, when the percentage of success was a little over 16. Of the 125 candidates for the B. A. Examination, 15 passed with honours in the first division (I cannot help thinking that class is a more appropriate term for an honour course) 41 passed with honours in the second division, and 255 passed without honours, making a total of 311, or a percentage of 72.66 on the entries. Here there is a very marked improvement on the year 1881, when the percentage of passes (there was no honour course then for the B. A. Degree) was 16. Remembering what we have heard about the character of those who passed, we are entitled to regard these results as satisfactory in the extreme. For the Degree of M. A. 31 passed out of a total of 61, as against 64 out of 86 in 1881. The alteration in the examination and consequent raising of the standard has doubtless affected the numbers. In the academical year last referred to by my predecessor, 93 candidates stood for the Degree of Bachelor of Laws and 52 obtained it. At the latest examination there were 113 candidates for the B. L. Degree and 77 were successful, 10 in the first division and 67 in the second.

Now we come to the Entrance examination. Here, out of a total of 4,317, 1,116 only have passed, being a percentage of less than 34. This undoubtedly marks an exceptionally large proportion of failures. The percentages of success

in the three preceding years were (omitting decimals) 47, 46, and 49, and the drop to less than 34 is very big. The large number of failures has naturally enough caused much disappointment and given rise to a good deal of comment, and it has been suggested that the difference between the results of the last and of previous examinations indicates an element of variability and arbitrariness which is not creditable to the system. These criticisms have, as was most proper, been made the subject of very careful consideration by the Syndicate. As regards the past, the Syndicate have come to the conclusion that there is no foundation for the suggestion that the general results of the examinations have been vitiated by caprice, error or unfairness. And as regards the future, they have proposed certain modifications in the system of examinations which it is hoped will go far towards meeting the undoubted difficulties which have to be encountered in examining such an enormous host of candidates. The number of moderators is to be doubled, and in addition to the ordinary Examiners for the Entrance examination, there will be four head Examiners, one for each of the four subjects of examination. The duties of the head Examiner in each subject will be to prepare the examination papers, to look over ten per cent. of all the answer papers marked by each of the other Examiners in his subject,

to call their attention to any want of uniformity in awarding marks, or to any discrepancy in the work which he may notice, and, in any case he thinks proper, to return the paper to any Examiner. It is also the duty of the head Examiner in each subject to call the Examiners together before they begin to look over the papers, and to explain to them the way in which he considers that the questions should be answered.

The causes which led to the recent failures are to be further considered by the Senate, and it is not proper for me to express an opinion upon them. Two explanations, however, may be suggested which reflect no discredit either on examiners or on examinees. One is that the recent change in dates has disturbed the class arrangements in the schools which prepare for the examination, and that consequently boys have been sent up who, if the old arrangements had remained, would not have presented themselves until six months later. Another is that the new institutions, which to the satisfaction of all who are interested in education are springing up all over the country and are showing symptoms of healthy and vigorous life, have not yet completely succeeded in gauging our University standard, and have, as was natural enough, formed somewhat too sanguine an estimate of the capabilities and prospects of their

pupils If these explanations are correct, the evil is one which will in course of time right itself.

But whatever improvements we may introduce into our examining machinery, the magnitude of the task with which our examiners have to grapple will always be a source of great difficulties, and undoubtedly supplies food for serious reflection. We have, as I have said, undertaken to act as the principal testing machine of higher education for the whole of the Bengal Presidency. The numbers with which we have to deal grow every year, and the burden imposed upon us does not appear to have been materially lessened by our young sister University at Lahore, a lady of tender years, at whose birth I was privileged to assist shortly after my arrival in this country. You are aware that the project of founding another University has recently been revived, and has been made the subject of communications with our Syndicate. Last summer a letter was laid before the Syndicate in which they were asked whether it was true that an opinion had been held to the effect that the Calcutta University was overburdened with work, and would be relieved by the removal of the schools and colleges in the North-Western Provinces from connection with it, in short, that the Calcutta University authorities would be glad to get rid of those

schools and colleges The Syndicate replied that they were not aware of such an opinion being held, and that they did not think the University would be benefited by the severance suggested I was not present at, and took no part in, the deliberations of the Syndicate on the subject, and I am not personally aware of the precise grounds on which the reply was based, but I can well imagine that the form of the reply was much influenced by the form of the request The very last thing that we should be disposed to say to our friends in the North West is that we should be glad to get rid of them On the contrary, we welcome them, and the more of them that come to us the better we shall be pleased We are proud to number among our graduates such men as Chotay Lal Sarma, who has just taken one of the highest places in the last B A examination, and we hope that the Agra College will send us many more of his like But if I were asked whether there might not be room for yet another University in the Presidency of Bengal, and whether the establishment of such a University would really prejudice the interests of our own, I for one should have no hesitation as to the answer which I should make Remembering as I do that the population of the Lower Provinces alone is 60 millions of people and that the population of the North Western Provinces and Oudh is

44 millions, that is to say, nearly equal to that of the whole German Empire; remembering also that our hold, the hold of this University, on the people is now so firm and sure that we need fear no competition, I would say that, if and whenever a scheme is matured for establishing a University in the neighbouring Provinces, and if we obtain satisfactory assurance that there will be no lowering of those high University standards of which we are so justly proud, then we would not turn the cold shoulder on our new sister, but would welcome her as a helpmate, recognising that in the vast field of Indian education there is room for an almost unlimited number of workers, and an almost indefinite variety of systems

In the course of the remarks which I made just now, I mentioned the name of Mr Chotay Lal Sarma, as one of the most distinguished graduates of the year. He took the first place in the first division in English, and in justice to those who took corresponding places in other divisions, I ought to mention their names also. The first division in Mental and Moral Science was monopolized by Mr Jogindrakumar Sinha of the Metropolitan Institution, the First Division in Physics and Chemistry by Mr. Basanticharan Sinha of the Presidency College. Mr Baikunthanath Kabiraj of the General Assembly's Institution stood at the head of the

First Division in Sanskrit, and Mr Satishchandra Ray of the Presidency College at the head of the First Division in Mathematics. In the M A Examination Mr Asutosh Mookerjee, to whose achievements my predecessor referred in 1881, maintains his pre-eminence as a Mathematician, and, for the sake of the profession to which I belong, I am glad to see that he has devoted himself to the study of the law, and has carried off the gold medal recently offered for competition among law students by my friend Maharaja Sir Jatindra Mohun Tagore. In the actual number of marks obtained he has been surpassed by Mr Kumudinikanta Bondyopadhyay, who takes the first place in Physical Science, and has been run very hard by Mr Raja Bahadur, the single first class man in Persian.

Among the academical events of the year should be mentioned a change in the constitution of the Syndicate, a body which, though not directly recognised by our Act of foundation, is practically the Executive Committee of the University. When addressing you in March, 1881, my predecessor remarked that it might be a matter for consideration whether, in view of the enlarged numbers and extended influence of the University, the time had not come for reconstituting the Syndicate on a wider basis so as to secure a more adequate representation of the several faculties. A change in this direction



has since taken effect. The Syndicate formerly consisted of the Vice-Chancellor and six members, of whom three were elected by the Faculty of Arts, and one by each of the other Faculties. The six members have now become ten, the representatives of the Faculty of Arts having been increased by two, and those of the Faculties of Law and Medicine by one each.

Subject to one exception to which I will refer hereafter, there has been no addition to our endowments during the course of the last year. But in connexion with this subject, I have an announcement to make which may be of interest to University students. You may remember that, about two years ago, Professor Monier Williams brought forward some suggestions for founding Government scholarships to be held by Indian students desirous of continuing their studies in England. The Government of India gladly supported these suggestions and sent proposals on the subject to the Secretary of State. But there were complications which impeded the further progress of the scheme. In the first place, Professor Williams wished the scholars to reside at the *new Indian Institute* which he has been so instrumental in founding at Oxford. But it was not considered expedient that the scholarships should be necessarily attached to any particular institution, either at Oxford or elsewhere. This part of the scheme,

I may mention, has been knocked on the head by the decision of the Oxford University authorities not to allow the building of the Institute to be used for residence. Then it was suggested that the scholarships should be connected with what is called the Statutory Civil Service. But there were great difficulties in the way of giving effect to this suggestion, and eventually, I am glad to say, the Secretary of State has made up his mind to revert to what was the principal object of the Government of India in proposing the foundation of the scholarships, and to regard them as primarily, if not exclusively intended to promote the higher education in India. Accordingly they will, I believe, be simply awarded, in the first instance, to promising young men, natives of India, who are desirous of completing their education at an English University. It is proposed that they should be placed at the disposal of the Universities of Calcutta, Madras, Bombay, and the Punjab, in such order as may be determined, and these Universities will select for them young men of proved ability, of good conduct, and of strong physical constitution, who are willing to go to England, with the consent of their families, to complete a University education. The scholars will probably be selected as in the English Universities by competitive examination, subject to the conditions to which

I have referred They will be required to proceed either to the University of Oxford or to the University of Cambridge, and the tenure of the scholarship will be strictly dependent on good conduct in England and continued progress in study

Now I have had a good many inquiries made to me at various times about these scholarships, and I hope that none of you will run away with exaggerated notions of what they are to do for you In the first place, bear in mind that, when established—and they have not been established yet—they will be only six in number, that is to say, two a year, as they are to run for three years each You may ask, What are these among so many ? The answer is, that in educational matters, the Government cannot do, and should not attempt to do, one tenth or one-thousandth part of what is required. All that it can do is to make a start, to indicate the way in which it desires that things should go and then to leave the rest to be done by private enterprise or private liberality, or by means of funds locally raised and not directly under Government control We know very well that there are a good many young men in this country who can well afford to go to England without assistance from Government or from any one else We also know that there are private individuals and associations who are

willing and able to supply such assistance where it is really required. Taken by themselves, these scholarships are, I admit, a mere drop in the ocean. But they are valuable and I hope they will be valued, as an earnest of the desire and intention of the Government in this matter, and as an indication of its views as to the way in which time and money can be profitably spent by students and those who are interested in their welfare. We believe, and we wish to show that we believe, that if a young Indian has the time and energy to spare, one of the best ways in which he can prepare himself for active life, whether that life take the form of a learned profession, of literature or science, of such crafts as engineering and the like, of mercantile or industrial business, or of Government service, is by going to England, and spending a year or two there in good, honest, hard work. We believe that from intercourse of this kind between the two countries substantial advantage will accrue to both. Fifty years ago, the Government of India resolved that the great object of the British Government ought to be the promotion of European literature and science among the natives of India, and though the policy thus indicated has been wisely supplemented by a recognition of the value of indigenous learning, and by an acknowledgment of the truth that the duty of the Government with respect to

education lies not only towards the learned or potentially learned few, but also and even primarily towards the ignorant many, yet, so far as higher education is concerned, Macaulay's minute and Lord William Bentinck's resolution have for fifty years remained the key-note of English educational policy in India. As for this University, the principles laid down in 1835 form the very essence of its constitution English is a compulsory subject in all its courses; English is the medium through which all its examinations are conducted; and though it does not neglect to foster and reward proficiency either in the classical or in the vernacular languages of the East, yet it is to instruction in English literature and European science that it devotes its main attention. But if Western learning in this country is to be anything more than a frail exotic, if it is to strike root, and bear fruit and propagate its kind, if the students of this University are to carry on and develop the work which their European teachers have begun, then as pioneers of the new learning, they must do what was done by the pioneers of the new learning at the close of the European middle ages—go forth and seek it and study it in its native home. Thus only will they acquire the spirit as distinguished from the form of that which they have learnt, and which it will be their mission and duty to practise and to teach.

And what is true of literature and science is true also of the practical arts, industries, and occupations. If India is to better the condition of its daily life and to develop its material resources by improving its doctors, agriculturists, manufacturers, engineers, it must do so by sending the best of them to study in Europe. So again with respect to our laws and institutions. We have codified large branches of Indian law on English principles. In recreating systems of local government, we have copied largely from English models. It will be the duty of many of you to expound and administer these laws, to take an active part in the working of these institutions. But a knowledge and appreciation of the true meaning and import of these laws and institutions is not to be derived from books alone, it may be learnt more effectually by attendance at English law courts, and, I may add, by observation of the actual working of English town councils and English vestries. By such modes as these will you learn not merely what to imitate, but, also, that which is equally important, what to avoid.

For you must by no means suppose that I wish to depreciate your home learning and your home institutions or to hold up foreign models for your exclusive imitation. All that I wish to insist on is the advantage to be derived from free intercourse between countries so intimately

connected as England and India. Professor Max Muller recently delivered a course of eloquent and instructive lectures at the English University of Cambridge, and entitled them—"India, what can it teach us?" If a teacher of like mind were addressing an audience of Indian University students, he would take for his theme—what England can teach them. And he would tell his pupils that they had misunderstood his teaching and misapplied his moral if, in endeavouring to become English, they had ceased to remain Indian.

The subject of these scholarships is one in which I take a special interest, because I belong to an ancient and famous Oxford College which has, during the last generation, established an exceptionally close connection with India. Professor Monier Williams and Mr Markby are among its Fellows, and its Head, Professor Jowett, who is now the Vice-Chancellor of the University, is, I believe, the last surviving member of Mr. (Lord) Macaulay's Committee which established the system of competitive examination for entrance to the Indian Civil Service. It is the college which is usually chosen by those probationers for the Indian Civil Service who study at the University of Oxford, and it has, I believe, numbered among its undergraduates more students from India and the East than any other college at Oxford or Cambridge. If

any Calcutta student should find his way to the University of Oxford, I can assure him of a hearty welcome at Balliol College. And should any such go to England, either with the aid of a scholarship or otherwise, let me give him a few friendly hints which may possibly be of service to him. In the first place, he must remember that England is an expensive country, especially for foreigners, and he should not go there unless he sees his way to £150 or £200 a year for three or four years. Then he should try to combine professional studies with the University course. After leaving Oxford or Cambridge, he should go for a year at least to a Hospital or to an Inn of Court or to an engineering workshop. His aim should be to make himself a thoroughly trained specialist in some one branch. It would of course be desirable that he should take an English University Degree. For this purpose, he would, under present arrangements, be required to remain at the University three academical years, that is to say, practically two years and eight months. But I am not without hope that the English Universities might be induced to admit students from the Indian Universities on the same terms as those on which students from affiliated colleges are admitted, that is to say, would give those who have belonged for two or three years to an Indian University an English Degree after



residence for two academical years, or practically one year and eight months. This subject is one on which I am in correspondence with the Vice-Chancellor of the Oxford University, and to which I shall have to direct the attention of the Syndicate

So much as to what the student should do in England. Now as to what he should do on his return, and about this I would only give him one hint which I hope he will take without offence. Do not let him come back under the impression that the obligation conferred by the residence abroad is on his side, or that by availing himself of the advantage afforded to him of completing his education in Europe, he has thereby established a claim upon the Government. The field of Government employment is very limited, and though the Government is always glad to get good men, it does not wish to monopolize their services. There are many other careers besides Government employment which a young man can adopt with honour and profit to himself and his country, and for which a European education is specially valuable, and I hope that every student who goes from here to Europe will qualify himself for, and will be prepared on his return to adopt, some one of those careers.

I referred just now to some of the students who had specially distinguished themselves in

the recent examinations. Let me pass from the living to the dead, from those who are destined, as we hope to carry on the work of our University and maintain its reputation in the future, to those who have served it and done it honour in the past. It is meet and proper that on occasions such as this we should hold them in affectionate remembrance, and recognising that we, the members of this University, are one great family, held together and maintaining our continuity of existence by virtue of common sympathies and common traditions, should take this opportunity of paying our debt of gratitude to those who have gone before us.

I said that there was one exception to the absence of recent endowments. It is an exception of a touching character. Dr McCann's connection with the Bengal Educational Service was but short, but he was a most efficient and popular professor and was much beloved by his pupils. He was made a Fellow of the University in 1884. But died in June of that year before his name could be printed as that of a Fellow in the Calendar. The students of the Presidency College put up a tablet in the College Library in honour of his memory, and handed over a sum of money to the Calcutta University for the purpose of awarding an annual medal bearing his name to that graduate of the Presidency College who should obtain the highest number

of marks in the B.A. examinations for Honours in Mathematics

Two other recently appointed Fellows of the University, a Bengali poet and a European Doctor, Babu Adharlal Sen and Dr. Kenneth Stuart, were lost to us soon after their appointment

Mr. Montriou's connection with this University was of much longer standing, and he was one of the oldest of our Fellows. He was Professor of Law in the Presidency College, and always took great interest in the proceedings of our Faculty of Law. Two of the Judges of the Calcutta High Court, both themselves Fellows of the University, are among his former pupils, and his name will long be held in affectionate remembrance by his friends and colleagues at the Calcutta Bench and Bar.

I have referred to the proposals which have at various times been made for founding a University in the North-Western Provinces. Had such a University ever been founded, the foremost place in it would probably have been taken by one whom death has removed from us this year. Mr. A. S. Harrison, who began his Indian career as an Educational Inspector of Bengal, was for many years the honoured and beloved Principal of the Muir Central College at Allahabad. By the deep and constant interest he took in his pupils he succeeded in winning

their entire confidence and affection, and his death was deeply mourned by all the wide circle who knew him.

Immediately above the name of Mr Montrion on the roll of our Senate stands the name of one who deserves more than such a passing notice as can be given to him to day. The record of the early life of Krishna Mohun Banerji carries us back to the infancy of English education in Bengal. Born in 1813, and receiving his earliest school education at a pathshala which was under the immediate superintendence of David Hare, his abilities soon attracted the attention of the enlightened and philanthropic watchmaker, who sent him to the Hindu College. Here he became a leading spirit in the band of youthful and somewhat impulsive reformers who gathered round and derived their inspiration from the gifted Luridan, Derozio. It was during this period of his life that he started a weekly newspaper called the 'Inquirer' which freely criticized the principles both of Hinduism and of Christianity. The next influence under which he fell was of a very different character. He was the second of Dr Duff's converts, and was baptized by him as a Christian in the year 1832. It is characteristic of that great and large minded missionary, whose zeal was for truth and not for dogma, and whose conception of Christianity rose far above the differences of

sects, that neither of these converts embraced the particular denomination to which Dr Duff himself belonged. In 1837 Mr. Banerji was ordained a Deacon, and a church was built for him in Cornwallis Square, which, I am told, still goes by the name "Kristo Bando's Church." He was incumbent of this church until 1852, when he accepted an appointment as Professor of Bishop's College, a post which he held for fifteen years. It was here that he wrote his best known work, the Dialogues of Hindu Philosophy. It was at this time also that his connection with this University first began. He was appointed a Fellow of the University in 1858, a year after its foundation, and he was subsequently for three years President of Faculty of Arts, and long acted as one of the University examiners. In 1869 he resigned his professorship, and spent the remainder of his life at Calcutta, where he was one of the best known, most energetic and most influential of our citizens. In 1876 the University conferred on him the honorary degree of Doctor of Laws, a distinction of which it is wisely parsimonious, and which he shared with three others only. Doctor Banerji was a remarkable linguist, and is said to have known ten languages well, besides possessing a general knowledge of most of the dialects spoken in India. But his life was anything but that of a mere scholar. He threw himself ardently into all

that was living and stirring in the social and intellectual movements around him, entered heartily and sympathetically into the highest aspirations of his countrymen, and did not disdain the prosaic duties of the Municipal Commission, of which he was elected a member in 1881. Some notion of the range and variety of his interests may be gained by glancing at the list of the Societies with which he was connected during the last year of his life. I find that in that year he was Vice President of the Bethune Society, of which he had formerly been President, Member of the Philological Committee of the Asiatic Society of Bengal, Vice President of the Bhowanipore Young Men's Christian Association, Member of the Committee of the Calcutta School Book Society, President of the Indian Association, Chairman of the Indian League, President of the Society for the improvement of Bengali Language and Literature, and Member of the Local Committee of the Society for promoting Christian Knowledge. His latest public appearance was at the Calcutta Diocesan Conference held last January, when he took an active part in the debates on the formation of a Diocesan Council. In May last he closed his long, useful and many-sided life at the ripe age of seventy-two.

I have dwelt on the details of Dr. Banerji's life because his was essentially a local reputation,

and I doubt whether he was much known except by those who were familiar with Calcutta and its ways. Far wider was the fame of the journalist and orator whose untimely death, we had to deplore in the summer of 1884, and, if my reference to him to-day is brief, it is because I well remember the eloquent terms in which his character and qualities were described and his services were recounted at the great Town Hall meeting held to do him posthumous honour a year ago. No one was a more representative man of his time and country than Kristodas Pal. Born of humble parentage and starting with no advantages from wealth, caste or social rank, by honest hard work, by sheer perseverance and tenacity of purpose, he raised himself to a foremost place in the councils of his city, of his province, and of the empire. Succeeding, at the age of some of the graduates of to-day, to the management of one of the oldest organs of public opinion in this country, by the readiness and versatility of his pen, by the patient industry which he displayed in mastering the details of the subjects with which he undertook to deal, by the fairness, breadth and moderation of his utterances, he gradually and steadily advanced its reputation during his twenty-three years of editorship, and raised it from a nearly moribund condition to the first place among native Indian Journals. A landless

man himself, he won the complete confidence of the landed aristocracy of the province, and as Secretary to the British Indian Association he became their honoured friend, their chosen representative and their trusted adviser. After having served his apprenticeship in the municipal discussions of the Calcutta Corporation he was appointed Member of the Legislative Council of Bengal, and there at once made his mark as a ready and formidable debater. The reputation which he gained in this field designated him in public opinion as the appropriate successor of Sir Jotindro Mohun Tagore in the Council of the Governor General, and it was during this period of his career that I learnt to respect him as an opponent and value him as a councillor, and acquired the right to mourn him as a friend. He was a Fellow of the University, and there was no subject in which he took a keener and more constant interest than that of national education. The Minute which he wrote for the Indian Text book Committee on which he served in 1879 is a model of thorough and painstaking work, and the evidence which he gave before the Bengal Provincial Committee of the Education Commission abounds in useful criticism and valuable suggestions. His early death at the age of forty five, when a brilliant and useful career seemed still before him, was the subject of national lamentation, and in



truth as a personal friend, as a private citizen and as a public character there have been few in recent times who have been more sincerely and deservedly mourned than Kristodas Pal.

The death-roll of the year is inscribed with another name, the name of one who was not a native of India, and who never set foot on Indian soil, but who should be held in undying remembrance by every Indian University. Among the long series of Governors-General whose portraits look down on us from the walls of Government House, there hangs the portrait of a single Secretary of State, and it is not without reason that this solitary exception has been made. Of all the English statesmen who have held the office of Secretary of State for India there is none who has left so deep a mark on this country as Lord Halifax and of all his services to India there is none greater, more enduring, or more far sweeping than that which he rendered when he laid down in broad, definite and unfaltering lines the system of modern Indian education.

The great despatch of 1854, the charter of Indian education, marks the beginning of what may be called the fourth period of the history of education under the British Government of India

The first period was the period of indifference, when the British rulers of Bengal (and I will

confine myself to Bengal in addressing a Calcutta audience) were far too busily engaged in making and organizing their conquests and in settling their systems of revenue and judicial administration, to have leisure for such matters as education. There were indeed, individual exceptions. It was during this period that Warren Hastings established the Calcutta Madrasa for Mahomedans, and that Jonathan Duncan founded the Sanskrit College at Benares for the benefit of learned Hindus. It was during this period also that the modest missionary enterprise of Carey, Marshman and Ward sowed the seeds which have since borne such goodly fruit as the Free Church and General Assembly's Institutions. But these efforts were due to individuals of exceptional enterprise and enlightenment, and the time had not yet come when the duty of the State, as such, in the matter of education was recognised or admitted. When the subject of Indian education was first brought up in the English Parliament, the atmosphere of discussion was clouded by religious prejudice and political apprehensions. It was not until 1813, and then not without stubborn and bitter opposition that Wilberforce carried his "pious clauses," and that the Governor General in Council was authorised by charter to devote out of his surplus income (a precarious source of endowment) a lakh of rupees to the revival and

improvement of literature and the encouragement of the learned natives of India, and the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories of India

Then began what may be called, with reference to the action of Government, the period of Orientalism, for the first Educational despatch of 1813 pointed to the revival and encouragement of Sanskrit learning as the chief goal at which Government should aim. With the outlines of the famous controversy between the Anglicists and the Orientalists we are all supposed to be familiar, and we have often been told in blue books and other forms of light literature, how David Hare and Ram Mohun Roy, the English watchmaker and Hindu reformer, laid their heads together and struck out a scheme of education which proved to have in it greater vitality than any of the proposals which had come from Leadenhall Street; how, in 1817, they, by the aid of subscriptions raised among the native gentlemen of Calcutta, started the Hindu College as the first English seminary in Bengal, and thus established the paradox, since abundantly illustrated, that in such matters as education the natives of India may be less oriental than their English rulers; how notwithstanding these experiences, the able Committee of Public Instruction, appointed by the Government in

1823, reported in favour of Orientalism, and despite the earnest but unanswered protest of Ram Mohun Roy, founded the Sanskrit College for the exclusive encouragement of Sanskrit language and literature, and how in 1835, twelve years afterwards, the turn of the wheel came, and Macaulay's great Minute and Lord W. Bentinck's resolution gave the decisive victory to the policy advocated by Ram Mohun Roy and Dr Duff.

If Macaulay's minute practically settled the great controversy, it left another open. I attempted to call the period from which began in 1835, the filtration period, from a phrase which was much in vogue during that time. The theory which then prevailed was that the Government should concentrate all its energy on higher education, and that the only way in which its efforts could be made to reach the masses must be by "downward filtration" through the educated classes. It was this theory that was denounced and disavowed in the despatch of 1854.

If there is one characteristic more than another which strikes one about this great despatch it is its magnificent audacity. Lord Dalhousie was not a man of small conceptions or limited enterprise, but it was Lord Dalhousie who remarked of the despatch of 1854 that it "contained a scheme of education for all India."

far wider and more comprehensive than the Local or the Supreme Government would ever have ventured to suggest." "It left," he said, "nothing to be desired, if indeed, it did not authorise and direct that more should be done than was within our present grasp." Most men would have shrunk from the task involved in working out a complete scheme for the education of more than two hundred millions of people. The author of the despatch of 1854 did nothing of the kind. He saw that the problem must be faced, and that it must be faced in its entirety. He recognised that the mission which the British nation has undertaken in this country is not merely the maintenance of order but the advancement of civilisation, and that without education civilisation is impossible. He was frightened by no talk about the danger of education. He knew that ignorance in every form and in every class is a source of danger to the body politic. He knew that if a Government is to be really strong and stable it must depend, not merely upon force, but upon reason, upon persuasion, and upon the intelligent appreciation by its subjects of the motives and objects of their rulers. If he had been told that the education of the people was incompatible with any particular system of government, he would doubtless have replied that in that case it must be the system that is at fault. And in dealing with

the comparative claims of higher and lower education he saw that if the work of Indian education was to be fairly grappled with it must be begun at both ends. Higher and lower education must progress together, and there must be a movement from below upwards as well as from above downwards. The Government is directly interested in higher education, because it is through the men who have received that education that the work of administration is carried on, they are the interpreters between the Government and the people, and without their intelligent and sympathetic co-operation the task of ruling this vast country would become impossible. But, in the matter of education the duty of the Government towards the poorer and less lettered classes of the population, towards those who are called in the despatch of 1854 the great mass of the people, is as great and even greater. The British Government of India has always vowed that the welfare of the people at large is its special aim. And it is not with their material welfare only that the state is concerned. The poor man cannot any more than the rich live by bread alone. The object of the State should be, not only to keep him alive and contented, but to make him a better citizen and a better man. And if our efforts should be to clear away the dense and tangled jungles of ignorance, prejudice and superstition

which are the fertile breeding grounds of social and moral plagues, and present an insuperable obstacle to the social reformer it is not to prohibitory laws, or to the strong hand of the Magistrate, but to the slow, sure and silent influence of education, that they will finally yield. These were the convictions under which Sir Charles Wood approached his task, and it was under these convictions that he earned the title of being not only the founder of Indian Universities but the founder of the Indian system of primary education. He set himself down to work out a scheme, complete and comprehensive in all its parts, defining both the goal to be aimed at, the path by which it was to be approached, and the machinery which was to be employed. The despatch declares (I am quoting from one of its concluding paragraphs) that the object of the Government is to extend European education throughout all classes of the people. It shows that this object must be effected by means of the English language in the higher branches of instruction and by that of the vernacular languages of India in the instruction to be given to the great mass of the people. It directs the establishment of such a system of general superintendence and inspection as will if properly carried out, give efficiency and uniformity to the efforts of the Government. It proposes, by the institution of Universities,

to provide the highest test and encouragement of a liberal education. By sanctioning grants in aid of private efforts it hopes to call to the assistance of Government private exertions and private liberality. It calls on the higher classes gradually to depend more on themselves, and it directs the attention of the Government more especially to the education of the middle and lower classes both by the establishment of petty schools, and by means of the encouragement of the native schools which exist and which have existed from time immemorial in every village and none of which cannot in the opinion of the writer be made available to the end he had in view.

Such and so comprehensive were the proposals of the despatch. It traces merely the outlines of what was to be done but it traces them with the firm hand of a master. That the scheme suggested was not the mere dream of an enthusiast is proved by the fact that it has stood the test of time. Thirty years after the despatch of 1854 was written the Commission appointed by Lord Ripon's Government reported on the working of the educational policy of the Government of India and the conclusions to which they came after the most minute and exhaustive inquiry that had ever been made into Indian education fully justified the anticipation under which they had been appointed, namely,



that the policy of 1854 was thoroughly sound, and that, where there had been failures, they were mainly due to forgetfulness of, or departure from, the principles laid down in the great despatch. How much has in fact been done under it is shown by some eloquent figures appended to the Commission's Report. They tell us, among other things, that whereas in 1853 there were 21 Arts Colleges with 3,246 pupils, in 1882 there were 70 with 7,205 pupils, that the number of secondary schools in 1853 was 281, and of their pupils 33,801 whilst in 1882 the schools had risen to 3,916 and the pupils to 119,759, that the primary schools of 1853 were 2,810 with 96,923 pupils, whilst the primary schools of 1882 were 84,740 with 2,151,311 pupils.

No one took a keener interest in the inquiries of the Education Commission than Lord Halifax and it is pleasant to think that he lived to receive, at the close of his days, so signal a testimony to the value and durability of his work.

And yet, after all these figures, the stern fact remains that education has succeeded in reaching only some 10 per cent of the male population of India, and has scarcely touched the female population at all. But what has been accomplished in the recent past is full of encouragement for the future. A century ago any suggestion for undertaking the education of

the whole of the English people would have been scouted by most as visionary. It is now a disgrace for an English boy or girl to be unable to read and write. A generation ago few would have had the hardihood to set before the Indian Government the task which Sir Charles Wood proposed in his despatch. But who would say now that his proposals went further than the circumstances and possibilities of the case justified and required? The task of the future is gigantic but not impracticable. It is in this great work the work of educating and civilizing your fellow countrymen that you the graduates of this University, you to whom the benefits of this higher education have been extended have each and all to bear your parts. There is no duty more sedulously inculcated on the pious Hindu than that of paying his debts. Each of you is starting life with a heavy debt to the State which has initiated and supervised the system of education under which you have been brought up to the private benefactors whose liberality so many of you have enjoyed to the teachers at whose feet you have sat to the parents and relatives without whose thrift and self-denial you would not have been here. See that you repay this debt and that you repay it with interest.

The ways of doing so are manifold. I hope that many of you will take up the profession of

teaching You have seen how vast is the educational field before you , it needs every labourer that can be pressed into its service And if you enter it, remember that there is no branch of education so humble as to be unworthy of the services of the most finished scholar The village schoolmaster, as well as the college professor, can make himself the pioneer of civilization The Jews have a saying that Jerusalem fell because the education of its little children was neglected It is on the results of primary education that the future of India largely depends

If, however, you should choose other careers, then you can advance the great cause both by taking an active interest, as I am glad to see that your more energetic countrymen are now doing in every part of India, in the promotion of schools and colleges, and also by illustrating in your own lives the advantages of the training which you have received, in particular by showing that the benefits of that training consist, not merely in the knowledge which it imparts, but also, and indeed mainly, in the mental and moral discipline which it involves If you enter the public service, I need not point out how various are the opportunities before you If you devote yourselves to the law, you have to assist in building up a system of jurisprudence worthy of this great empire, and to convince the people of what centuries

of misgovernment have made them reluctant to believe, that to the administration of justice chicannery, favouritism and corruption are abhorrent. If you are to be doctors or surgeons, you may show that Western science can do towards driving cholera and fever from your doors, and towards dispelling the clouds of ignorance and prejudice which are responsible for so much needless suffering and pain. If you become engineers there are on every side of you destructive floods to be restrained, barren wastes to be watered, roads and railways to be made, communications to be opened up which will make the great Indian famines a memory of the past. If you take to letters there is a national literature to be created, there are national languages to develop and enrich. If you become journalists you can take to heart and practise the lessons which you have learnt in your college days especially those which have been impressed on you in your study of the severer sciences. You will look to things not words. You will eschew the temptation to impute motives without evidence, to use fine language, to say smart things. You will remember that that form of criticism only is valuable which is based on a conscientious study of the facts and on a rigid adherence to accuracy of thought and expression.

But these lessons are true enough, and I do not wish to preach to you on well worn topics.

In the very few words which I have yet to say to you I shall confine myself to that which is suggested by personal experience as a University student, and among University students both in this country and in England

There comes to every man at some time of his life what may be called the age of disillusion. To the successful student it usually comes after the end of his college career. Up to this time his path has been strewn with flowers, and he dreams that it leads at once into the promised land, knowing little of the long, weary, up-hill road which still lies before him. He has closed the first, the easiest, the pleasantest chapter of his education, he has still to open and to master the crabbed chapter which contains the education of after life. It is this period that tests the man, and shows what stuff he is made of. If he is but a precocious sapling, he will rail at fortune and his friends, and marvel idly at the neglect of an unappreciative world. If he is made of sterner and more enduring stuff, he will be content to remain unknown and unnoticed for a while, toiling at the thankless drudgery of the lawyer's office or the usher's desk, doing in obscurity the work for which others obtain credit and reward, and sustaining himself with the assurance that all things come to him who knows how to wait.

This is the period of life which is opening for many of you that are now here present,

what you will make of it must depend upon whether you have during your University career, acquired my share of that wisdom which, as my predecessor reminded you is far above knowledge. Let me hope that you have each and all obtained such wisdom and be it your daily and hourly care to show that wisdom is justified of her children.

*The 8th January, 1887*

The Right Hon'ble Sir Frederic Temple, Hamilton  
Temple, Earl of Dufferin, K P., G.C B., G.C M G..  
P.C , F.R S , D.C L.

*Chancellor*

MR VICE-CHANCELLOR, LADIES AND GENTLEMEN.

Although I do not intend to detain you with any observations of my own before calling upon our Vice-Chancellor to address you it is but natural that I should take this opportunity of congratulating the University upon the eminent position it holds among our Indian Institutions. In 1882, when my illustrious predecessor addressed you as Chancellor he called attention to the fact that this University had been in existence for a period of a quarter of a century, and he referred with satisfaction to the admirable results which had been produced in the provinces subject to its influence. Since then a good deal has occurred. A Government Commission was appointed for the purpose of examining the position of education throughout all India, and it laid down the lines upon which I believe, education is destined most successfully and safely to proceed. At the same time Lord Ripon expressed the hope that, side by side with the Government system of education, there

should spring up through the medium of local effort, free and independent educational institutions characterised by greater variety and spontaneity. Before the Commission had reported, various circumstances occurred to prove that the wise word of your late Chancellor had not fallen upon barren ground, and there is nothing which has given me greater pleasure than to observe with what remarkable energy and with what illimitable liberality, independent and local efforts on behalf of education have been prosecuted throughout the country. But the secret of all progress is untiring and unceasing effort, and I trust, therefore that I shall not be considered to ignore or overlook the past if I express the hope that not only those efforts will be continued, but that this University will go still further afield, and will eventually proceed to cultivate ground which hitherto has been only imperfectly tilled. You, Gentlemen, as representatives of the enlightenment of modern India, are not only bound to direct the efforts of your fellow countrymen towards the study of literature, of law, and of medicine, but it is also incumbent upon you to turn your attention to the development of those scientific pursuits upon which the material prosperity of every nation so much depends, and which are such essential characteristics of that civilization which is being so rapidly assimilated by the people of this



country. I have learned with satisfaction that the changes, which after due deliberation have been introduced into the courses of the University, have amply fulfilled the expectations of those who inaugurated them. Those changes have all been in the direction of greater thoroughness. That is entirely as it should be. Thoroughness ought to be the watchword inscribed over the doors of every temple of learning, for believe me that, although pedantry may be excused in such an institution as this, anything approaching to dilettantism can only be regarded as the sign of irretrievable deterioration. Consequently I again repeat to you that whatever else you do, be careful that your system is thorough. That it has now become so is, I believe admitted, and it is a source of pride to all of us to know that those gentlemen who have passed before me to-day are able to go away with the conviction that they have received a sound and thorough education, and that they have won their diplomas by dint of untiring industry and application. But, however, thorough may be your system, it is also desirable in a certain sense that it should be catholic, and in a certain sense extensive, and I am glad to think that, under the auspices of the Convocation, favourable conditions have been created for the promotion of female education. It must have given us all the greatest

pleasure to see those two ladies approach the Vice Chancellor and receive at his hands their diplomas, which they may justly regard as a source of honour to themselves and to every one connected with them. Gentlemen, I will not longer detain you, I will simply congratulate you upon the continued proofs which every year exhibits of the wholesome influence you exercise over the various collegiate and other educational establishments in India, while at the same time I express the hope that from year to year your efforts may be ever crowned with increasing and permanent success. I now call upon the Vice Chancellor to address the Convocation.

*The 8th January 1887*

The Hon'ble Mr. W.W. Hunter, B.A.,  
C.S I, C.I.E., LL.D.

*Vice-Chancellor*

YOUR EXCELLENCY THE CHANCELLOR, MEMBERS  
OF THE SENATE AND GRADUATES OF THE  
UNIVERSITY OF CALCUTTA,

I had hoped that we should have been privileged to-day to listen at greater length to the counsels of a statesman whose eloquence has adorned many high posts in America, Europe, and Asia. But, my Lord, you have laid your command upon me to address the present Convocation, and however much I may regret this decision for the sake of my fellow-members of the University, I cheerfully obey Your Excellency's order. For surely no man can look down on this hall, filled with the educated youth of Northern India on the eve of their start in life, without being glad of an opportunity of wishing them God-speed, and of saying to them such words of encouragement and comfort as may be found in him. There is, however, another thought even more insistent at this moment in my mind. For standing amid the senators and dignitaries of this great seat of learning, I cannot help asking myself, how

far have this University, and the system of education which it represents, fitted these young men for their work in life

That is a question which has caused much heart searching during the past year. Judged, indeed, by the outward and material results, there could be no question whatever. In 1861, just a quarter of a century ago this University, then a homeless body corporate, held its Entrance Examination intents upon the hot open plain. Its examinations for the degree of Bachelor of Arts were conducted in a borrowed chamber, disturbed one day by a concert company on the floor above, and on another day by the settling up of the Calcutta races in the next room. In that year it passed its first Master of Arts. The tents on the open plain have grown into this spacious hall. The graduates have advanced from tens to hundreds and from hundreds to thousands. This year, the numbers made another leap forward. The candidates for the Entrance Examination reached their highest point, within a few units of 1,100. The candidates for the degree of Bachelor of Arts were more than double the number in the preceding year. The number of Masters of Arts were also double the number in 1885.

Judged, therefore, by the test of figures, or by this stately Senate House with its lofty ceilings and marble statues, the career of the University

has been wholly prosperous. But the true results of a great spiritual influence upon a people cannot be gauged by statistics alone, or by any outward magnificence in stone or lime. The Calcutta University stands not only as the door by which the educated classes in this country pass into the professions, but also as a barrier at their entrance into practical life. In England, the young doctor, the young engineer, the young lawyer, have many pathways into their future vocations besides the Universities. In India, a youth has, with few exceptions, to qualify himself for his profession whether medicine or civil engineering, or teaching, or the law, in an institution affiliated to a University, by a course of study to a large extent regulated by the University standards, and tested by the University examinations. The Calcutta University guides in this way the higher education of over 120 millions of people (more than Gibbon's estimate of the whole population of the Roman Empire), in ninety-eight affiliated colleges and schools.

Such a system of Public Instruction has to work from above, and not as in countries where education has slowly developed on popular lines, from below. One of its sources of incompleteness is, that, unless very carefully and very intelligently watched, it fails to keep touch with the changing practical needs of the people.

This peril of Public Instruction in India, has been powerfully realised by our present Viceroy. The great economic necessity of India is to find food for an increasing pent-up population, by opening new fields of industry, and by rendering the national labour more productive in the old fields. Europe has had to deal with the same difficulty, and one of the most effective remedies adopted by European States is technical education. The need of such instruction is most painfully clear to us in India, where all engineering and even mechanical labour above a certain class has hitherto had to be imported from a distant continent at a great cost. But the problem is a much larger one. The truth is that India is at this moment in the midst of an industrial revolution of unexampled rapidity and magnitude. It is passing before our eyes from the old world domestic industries of the handloom and the forest-forge, to the modern developments of industrial co-operation, the cotton mill, the coal mine, and the steam foundry. It is to fit India to play her part as a great industrial country in this new era, that Lord Dufferin's proposals for a system of technical education are designed.

But although the need of technical education is peculiarly apparent in India, the difficulties are unusually great. For in the first place, the staple trade of India is agriculture, and while

this is a branch of industry in which improvement is much required, it is also one in which improvement has, in every country, proved slowest. In the second place, technical education costs money; and the Government of India has at present little money to spare. Indeed during the past year, the educational authorities have been struggling to preserve the sums already allotted, rather than hoping for additional grants. Anxious as I am to see technical education extended throughout India, I should deeply regret if the funds were obtained for it by crippling our present educational work. This University receives no grant whatever from the State. It can, therefore, without fear of misconstruction, raise its warning voice against the introduction of any new scheme, however promising, at the cost of established schemes which have proved their practical usefulness.

But having said this, I wish also to add that I believe a way can be found out of the difficulty, and that technical education will before long become an integral part of Public Instruction in India. The immense economic value of the measures now contemplated by Lord Dufferin will then be realised. It will be seen that the joint effect of the policy of the present and of the late Viceroy is to develop Indian education into a complete and perfect whole. As the aim of Lord Ripon was to make

broad the foundations, to secure the progress of the higher and the lower schools at a more equal pace, and to expand a departmental system of Public Instruction into a system of truly national education, so the educational aim of Lord Dufferin is to bring that system into accord with the industrial necessities of modern Indian life.

This University has not been slow to consider by what methods it can most effectively help the good work. To some of us it seemed that by an expansion of the subjects prescribed for the Entrance Examination we could give an impulse to the preliminary branches of instruction, on which a sound technical education might subsequently be based. But the majority of the Senate decided, and I think decided wisely, to adopt a course which still leaves the question open. For until the University sees provision made for the thorough teaching of new subjects, it would only encourage superficiality, if it were to institute examinations in those subjects.

Shortly after the Government issued its Resolution on technical education, the head of an Engineering College showed me a letter from a Municipal School master to the following effect: "Sir, the Committee of this school desire to introduce technical instruction. They are anxious to obtain from your college a thoroughly



qualified young engineer, who will teach the sciences and their practical application. Salary Rs. 40 per mensem Please supply." Educated labour is cheap in India But not even in India can a young man be found, thoroughly qualified to teach the whole circle of the arts and sciences, for Rs. 40 a month

If, therefore, the State determines to introduce technical education on any adequate scale, it must deliberately face this question of the cost. Meanwhile I welcome every sign of the people taking up the question for themselves. Nor are such signs wanting. Even from the backward province of Sind, we hear of a college sending to England for a highly trained professor of science. In Calcutta, we see two of the returned Bengali students from Cirencester setting up a school without any aid from the State, to combine general education with skilled instruction in agriculture. At Midnapur and other rural centres, efforts are being made to engraft technical education upon the existing scholastic course. What may be the individual fate of these efforts it is premature to predict. But the spirit is moving among the people. Of one thing I feel sure, that if the Government will do its part, the liberality of the people will not be wanting. What India now requires, is not additional State education, but additional State aid to local effort.

This year we have had fresh proofs that the old beneficence of India is being more and more diverted from charytary to educational objects. I would mention as a single instance in a neighbouring district, the elevation of the Nari High School to a first Arts College entirely effected by local effort. The example of State liberality to education opens up a hundred springs of private munificence. Last autumn the first Government Scholar, nominated by this University, was sent home for a complete course of study at Oxford or Cambridge. But hardly had this gentleman been selected, than we had also to elect another scholar to proceed to England for three years to study Law or Medicine on the princely foundation of Her Highness the Begum of Bhopal. I feel confident that if the Government now sees its way to set the example of liberality to technical education, local effort and private beneficence will do their part.

But in a great movement there is something more inspiring and more effective even than local effort and private beneficence and that is the united munificence of a people. I cannot forget that this is the Jubilee Year of our gracious Sovereign, the Queen Empress. It will be rendered memorable in every distant part of Her Majesty's great Empire, not alone by towering edifices and by monuments in marble and bronze, but also by the establishment of

many institutions destined to benefit future generations. I shall rejoice if it is put into the hearts of the people of India to devote a part of their commemoration fund to placing technical education upon a secure and permanent basis. For I know of no other way in which they can confer so great a benefit on India, or so surely give their children and their children's children cause to bless this auspicious year of a long and most glorious reign.

I have dwelt at some length on a very practical aspect of education, for this University is to the great multitude of its youth the doorway into the practical professions. But education has also another object, and I do not forget the motto which we bear upon our seal New Graduates of the University, examine the diplomas which you have this day received, and you will find impressed on each parchment the words, THE ADVANCEMENT OF LEARNING. I well know that to most of you, the education of your youth must be the bread-winner of your life. But there are many among you who will have leisure to advance learning themselves, and many who will have ample means to assist in its advancement by others. I trust, too, and believe that in some of your souls there burns that sacred fire, that love of learning for its own sake, that desire for intellectual fame, and that hereditary talent for literary work, which made India

an illuminated continent upon the map of the ancient world, and which neither poverty nor the hard struggle of this modern age can quench.

To such among you I would say, that I envy the splendid possibilities now within your reach. If I were asked, in what position has a young man at this moment the best chance of winning a great and enduring reputation by literary work, I would answer as a graduate of one of our Indian Universities. For in no other country that I know of, are such masses of literary work waiting for the worker. Take the fundamental question of the origin of the Indian people, and you will find European scholarship at a standstill for want of local Indian research. Philology has wrung from Sanskrit its secrets concerning the early migrations of mankind. But into that still more marvellous world of prehistoric human movement represented by the Non-Aryan elements in Indian speech, European scholars at this moment find no further thoroughfare.

So strongly was this felt at the Oriental Congress at Vienna last autumn, that a scheme was drawn up and has been urged upon the Indian Government, to organise a systematic survey of this dark *terra incognita*. And I grieve to add, that when the authors of that scheme looked round for men who would help them to do the actual work, their eyes fell not

upon the graduates of our Indian Universities, but upon the *gurus* and *pandits* and teachers of indigenous schools, trained upon the old Indian methods, and inured to the ancient honourable poverty of the Indian man of letters I sincerely trust that some among you will yet prove to Europe, that a new class of intellectual workers has arisen in India, better equipped, and not less patient of labour, than the old.

If your bent is towards literature rather than scholarship what unexplored regions stretch before you! The popular song of India is, for the most part, still a sealed book to Europe Or rather it is not a book at all, for it has never been reduced to writing The ascertained religious poetry of a single sect in Northern India amounts to half a million of verses How much more there may be of it, we know not; for it exists only in the memories and the mouths of the people Or take the mediæval literature of Lower Bengal lying around us What would the historian not give for a complete English edition of the works of your Makunda Ram Chakravarti! The single Bengali poet furnishes a more life-like picture of the actual working of the Mahomedan Government in Bengal, with more curious details regarding the delta in the sixteenth century, its river routes and shifting fluvial channels, than can be found in the great statistical survey of the Emperor

Akbar But, indeed, it matters not what branch of vernacular literature you take up Towards whatever quarter you set sail, there are new Americas to discover If there is any worker among you, who fears not poverty and who loves fame, he may accomplish a most memorable achievement, and stand forth as the interpreter of medieval Bengal to the Western world Believe me, this University will know how to honour such a man And it will feel a nobler pride in his labours, than in the richest material success or the highest official distinctions which may reward more lucrative careers

The need of new workers is great at present for the illustrious workers of the past are one by one being taken away A few of them like Brian Houghton Hodgson in England and Pandit Vidyasagar in Bengal, those brightest lights in the firmament of Northern Indian research, still shine But they shine low down on the horizon and the other stars with which they climbed the zenith are set Since the last week of 1885, the University has lost several distinguished members Mr Locke's death deprived us of a genuine lover of Indian art In Dr Chandri Kumar De, we lost a true man of science, whose translations from the German have won for him a place in European medical literature By the decease of Raja Harendra krishna, the University has been deprived of an

enlightened friend of education. But chiefly we lament the loss of Babu Prasannakumar Sarvadhikari—the erudite Principal of the Sanskrit College, the conscientious custodian and spirited defender of its precious manuscripts, the ingenious mathematician who transplanted the Arithmetic and Algebra of Europe into the vernacular of Bengal.

The loss of such men makes us look anxiously to the quality of the rising generation of graduates, who will in due time fill the places left vacant by death. We therefore view with satisfaction the fact that while our under-graduates have increased in number there is also a more strongly marked tendency among them to pursue their studies to the final goals. In 1886, there were 869 candidates for the degree of Bachelor of Arts, against 428 in 1885. One hundred and twenty of them passed with honours, as against 52 honours men in the previous year while 70 gentlemen proceeded to the degree of Master of Arts as compared with 34 in 1885. This sudden increase is due chiefly to temporary causes; although certain of its best features may, in part, be the result of the new system of dividing the B.A. Examinations into a Pass and an Honours Examination in each subject. We do not expect that our present numbers will be maintained. For we hope this year to see the establishment of a new University at Allahabad, which will

derive its alumni from the youth in the North Western Provinces, who have hitherto entered the Calcutta University. There is ample room for both and we shall heartily welcome our younger sister. The time has come when North Western India may justly claim that its higher education shall be guided and fostered by a University of its own.

University culture carries with it in this country, at present very distinct moral obligations. A struggle is going on in India between old customs and new ideas, such as the world has not seen since the breaking up of the Roman Empire. Your social institutions, your domestic relations, are being re-examined from new moral stand-points. The questions which agitated Indian society in the last generation were questions of caste and creed. The question which the present generation has to settle, is the position of woman. For it is perceived by external nations, and to a large extent realised by yourselves, that the condition of women in modern India has not kept pace with the rapid general progress. Child marriage, the enforced penitential celibacy of widows, the difficulty of educating a girl population which is snatched away from school at the age of ten or twelve, and consigned to the seclusion and the cares of oriental wedded life,—these are the pressing problems which you, young



men, will have, each in his own way to solve.

And you will have to solve these problems with little aid from outsiders. The status of the Hindu woman has its roots so deep in the law, in Hindu religion, in the necessities of the hard life of the poor, and in the sentiment of the refined and chivalrous as to defy all direct interference from outside. This University is doing what it can to do so indirectly, by cordially throwing open its examinations to women. Last year, 23 students passed the Entrance Examination, just double those in 1885; four passed the Arts; and three took the degree of Bachelor of Arts, one of them for the first time in Honours. Women are coming forward to the University in increasing numbers; they are thoroughly in earnest; and as a rule they are well prepared. Another movement on the line of progress is the noble organisation set on foot by the greatest lady in the land, to bring free medical aid within reach of the women of India. That movement is calling into existence a body of highly trained women, devoted to one of the most sacred of human employments, the healing art. Influences will thus be brought into action which must affect powerfully, although indirectly, the popular view of the capacities and the rights of women. But if

derive its origin, desire to see woman in India  
Western her modern place as the free and  
the Cant helpmate of man, the main effort  
for both made by yourselves

younger sort effort, and for the many other  
Western, practical, social and political, which  
educationally lie before you, the system of education  
Under this University represents has armed you

with a powerful weapon. The one branch of know-  
ledge which the University makes compulsory, is  
the English language. Each of you has selected  
such additional subjects as he pleased, but a  
thorough study of English has been demanded  
from you all. Now English has during many  
generations been the language of liberty, and it  
has proved the most potent modern instrument  
of social, domestic, and political progress. But  
English is not only the language of liberty, it is  
also the language of moderation. There is no  
other spoken language which so little lends  
itself to exaggeration, or in which declamatory  
insincerities give out so false a ring. While,  
therefore, you go forth to day from these walls,  
the champions of all true and sound progress,  
never forget that temperance of aim, of thought  
and of speech, which ranked as the chief virtue in  
the ancient philosophy, and which is nowhere  
more effective than in our English tongue.

Do not suppose that the injunction which it  
was my office to address to each of you to day,

in admitting you to your Degrees, was an empty form of words. As I then charged you individually, so now I charge you collectively, that ever in your life and conversation you shew yourselves worthy of the same. There was an ancient race who, wandering forth in search of new homes, passed through a hard country till they came to a river which separated them from their promised land. When at last they had crossed that river they set up certain memorial stones. You, young men, have also passed through a hard country of tutors and governors and anxious struggle and long toil. This day you too have crossed over into the new life to which you looked forward. Set up, therefore, this day, fixed resolutions to bear yourselves nobly in the world which you have now entered,—resolutions to which you may look back in after years, whether years of disillusionment or of failure or of success even as that ancient race looked back for a perpetual testimony to the memorial stones at Gilgal

*The 14th January, 1888*

The Most Hon'ble Henry Charles Keith,  
Marquis of Lansdowne, G C M G

*Chancellor*

LADIES AND GENTLEMEN,

It is now my pleasing duty to call upon the Vice Chancellor of this University to address you, and, in doing so, I cannot refrain from expressing my own personal pleasure at finding myself again in the midst of this distinguished assembly. I have had so many opportunities of expressing my interest and sympathy with the efforts which are being made in every part of India to advance the cause of higher education, that I need not now enlarge upon that subject, or stand between this audience and the Hon'ble the Vice Chancellor. But before I sit down I may at all events express the pleasure which I have received at seeing amongst those numerous students who have to day received the fitting reward of their arduous efforts, that two young ladies have also come forward to receive their prizes. Doubtless you are all aware that in one of the great Universities of Great Britain, a young lady has succeeded in surpassing all the male competitors who presented themselves during that year. This ought, indeed, to be an

encouragement to the ladies of this country to follow her bright example: and I, as a most earnest advocate of female education, and as one who is deeply convinced that upon the spread of education amongst the ladies of India the future prosperity and advancement of the country to a great measure may depend, desire thus publicly to offer my warmest congratulations to these two distinguished young ladies whom I have the pleasure of seeing before me Ladies and Gentlemen, I now call upon the Vice-Chancellor to address you

*The 14th January, 1888*

The Hon'ble Sir William Comer Petheram, Kt Q C

*Vice Chancellor*

YOUR EXCELLENCY THE CHANCELLOR, MEMBERS  
OF THE SENATE, AND GRADUATES OF THE  
UNIVERSITY OF CALCUTTA,

In the course of my life I have been called upon to make a great many speeches on a great many subjects, with some of which I was well acquainted, of some of which I knew a little, and of some I knew nothing at all. But I do not think I have ever been called upon to speak on any occasion when I have approached the task with so much diffidence and distrust of my own powers as on the present

You are aware that my experience of India has been short, much shorter than that of almost every one in the hall, that my experience of Bengal has been shorter than that of India, and my experience of the University of Calcutta shorter still, so that you will readily understand, that I felt that the subject on which I have to address you to day, was one of which at the time when I first understood I was to speak on it, I knew nothing at all

Now, as I said, I have made many speeches under those conditions, but they were made

on occasions when I considered myself at liberty to say whatever came into my head. But I felt that the present occasion was one of such importance, that it behoved me to make myself acquainted, at whatever cost of labour to myself, with my subject, before I ventured to address you. With this end in view, I have examined the past history of this University, both as to its origin and development and success; and although, doubtless, a great portion of the information I have collected will be an old story re-told to many of you, still it is so necessary as an introduction to what I have to say as to the future, that at the risk of being tedious, I must tell you very shortly what that history has been.

I find, then, that the Calcutta University was founded in the year 1857, or, in other words, 30 years ago. The object was then, and always has been, not so much to teach, as to encourage education, and by the conferring of honours and degrees, to induce the people of the country to interest themselves in education, so that by this means the intellectual and other conditions of the people may be raised

From its commencement, the University has conferred degrees in Arts, in Law, Medicine and Engineering; and so has sought to encourage, not only scholarship, but also those branches of study which have a practical and direct bearing on human life, and which lead men to the

learned professions to which many of you are looking forward, is the means by which you hope to make your time useful, and in the practice of which you hope to pass your lives

The University then began its career in 1857, and I find that in that year the number of candidates who passed the Entrance examination was 162, and in the following year, 1858, the University produced its first few graduates in Arts and Law, in the year 1861 its first in Civil Engineering, and in 1862 the first in Medicine, whilst in the year 1887, the number of persons who passed the Entrance examination was 3,298, the number who graduated in Arts was 505, in Law 152, in Medicine 19, and in Civil Engineering 1. The growth has been gradual, extending over the whole period of the existence of the institution, and indicates as it seems to me, that the University has met the requirements and wishes of the people in a very remarkable way, and it is to myself, as one who is proud to own that all of the success which has fallen to his share is due to the favour of the profession in which I have spent my life, peculiarly gratifying to find that the study of the professions is increasing, and that the University is fostering those branches of education which render men independent, and enable them to make their lives useful both to themselves and to their fellow men



I find that at the commencement of the institution in 1857, twenty Colleges only were affiliated to it as places in which the period of study might be passed, while at the present time the number has increased to more than 100 " Distributed all over Bengal, these places have been to a great extent brought into existence and fostered by the stimulus which this University has given to education and to intellectual development, and by the interest which it keeps alive and sustains. The number of Fellows at the commencement in 1857 was 43, the number at the beginning of last year was 226, and since then nine vacancies have been caused by retirement.

And now a few words as to the future, and as to this I can speak perhaps from my general experiences of men and life, though that experience has been gained in countries other than this.

The first question which appears to me to arise with reference to the future, is the character of the Entrance examination

I have heard it said by some very learned and experienced gentlemen, that it was unfair to demand from candidates for Entrance to this University any great acquaintance with the English language or literature, but that we ought to be satisfied if the candidate shows that he has received the foundation of a liberal

education through the medium of the vernacular languages of the country, even though his knowledge of English may be very slight. At first sight this argument appears very sound, and I own that when I first came to the country, I thought that here, as in other places, the languages of the country should be maintained as much as possible, and the people encouraged to educate themselves in them. As I have seen more of the country and the people, I have become convinced that this view is incorrect, and that the people of this country can only receive any intellectual training or education through the medium of the English language, and that a thorough practical acquaintance with that language for the purposes of speaking and writing it ought to be demanded of all candidates for admission to the Entrance examination.

The reasons which have induced me to come to this conclusion are that the only languages of the country, which are now living languages, in the sense that they are spoken by the people, and are those which they have learned to speak in their childhood, have no literature whatever, either permanent or current, and they therefore afford no means by which any ideas, except those of the every day life of the people, are, or can be, conveyed to the mind. Whilst, on the other hand, the old languages of the East, as for

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The reasons which have induced me to come to this conclusion are that the only languages of the country, which are now living languages, in the sense that they are spoken by the people, and are those which they have learned to speak in their childhood, have no literature whatever, either permanent or current, and they therefore afford no means by which any ideas, except those of the every day life of the people, are, or can be, conveyed to the mind. Whilst, on the other hand, the old languages of the East, as for

example, Sanskrit, are, to all intents and purposes, dead languages, as foreign to the ordinary inhabitants of the country as Latin or Greek, and cannot be of any practical use to a student in a University in the 19th century, whose object is to obtain a useful and practical education, which will enable him to compete with his fellows in the battle of life. For this purpose, a language in which all that is necessary for such an education can be found is required, and the connection of this country with England points decisively to English as the only language through the medium of which education can be communicated to the peoples of this country.

Another reason, if any other is required, is that as education progresses, a higher rather than a lower standard should be required of both candidates for Entrance as well as candidates for degrees and honours, and this brings me to the consideration of degrees in the learned professions—a subject on which I am perhaps better able to form an opinion than on any other connected with education.

It is evident that to enable them to complete successfully with those professional men who come from Europe to practise their professions in this country, the students who receive their education here must, as far as possible, be placed on an equality with their rivals who have been

educated in Lunoe. For this purpose, it seems to me that the standards of knowledge required here should not only be carefully kept up to their present height, but should, as far as possible, be constantly raised, and inasmuch as this University aims at filling not only the place which is filled in England by the Universities, but also that of the Royal College of Surgeons and the Inns of Court, the University is the body which must watch and control the students of Law, of Medicine and of Science, so as to ensure that its graduates shall enter the arena competent, as far as education goes, to compete on fair terms with all rivals. Much can be done by the University, but after all, the student himself must be the person to decide whether his future career shall be successful or not.

In the course of my professional life I have seen and watched that of many others. I have seen the clever young man who has contented himself with the task before him or with passing the particular examination which was in question at the moment, and who by mere force of ability was able to do the particular work at the time with materials collected for the particular purpose, but who took no interest in the acquisition of knowledge except in so far as it enabled him to attain some particular object which he desired at the moment. This man seldom succeeds in obtaining the great prizes of life

His ability no doubt often enables him to obtain a certain small measure of success, but his want of the power to work for the sake of the work itself and of the knowledge it brings will, except in very rare instances, prevent him from rising above mediocrity. But I have also, but much more rarely, seen youths who, though apparently of less ability, from the period when their minds are made up as to the occupation in which their lives should be spent, constantly keep the attainment of the knowledge necessary for their purpose before their minds, and whether any particular task or any particular examination is in view at the moment, are always working with the object of attaining the highest excellence in the path of life which they have selected, and who make the attainment of such excellence the interest and the object of their lives, and, believe me, I have never known such a man to fail

The judges, the great lawyers, the great doctors and the renowned men of science of the future, must be sought for and will be found among the students of to-day, and, mark my words, they will be found among those students who from the beginning of their studies have sought knowledge for its own sake, have by earnest labour learnt the reasons and the principles for the conclusions at which they arrive, and these are the students, whether they

be boys or girls, or men or women, who always have, and always will attain, the great prizes which are within the reach of human energy and human industry, and are they which give to all universities, and this of Calcutta among the rest good reason to be proud of their children



*The 19th January, 1889*

The Most Hon'ble Henry Charles Keith,  
Marquis of Lansdowne, G.C.M.G.

*Chancellor*

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

I understand that the duty which I am expected to perform on the present occasion is that of introducing to you the Vice-Chancellor of the University. I dare say it will have struck those who are listening to me—gentlemen in whom I have no doubt the faculty of criticism has been fully developed—that there is something a little incongruous in such a proceeding on my part. We are aware that, in private life, it is usual for an old friend to introduce a stranger, rather than for a stranger to take upon himself the task of introducing an old friend, and if we are to apply the test of old acquaintance, Sir Comer Petheram would certainly have a better right to introduce me than I can have to introduce him. Upon the present occasion, I was so strongly impressed by this anomaly that I was on the point of proposing to him that he and I should change places, and that he should present me on my first appearance before a University audience. Further consideration, however, led me to the

disagreeable conclusion that if I insisted upon this view of the case, I should be expected to relieve Sir Comer of the task which he is about to perform—that of delivering the address to which we shall, in a few moments, be listening. Your loss and mine would have been too great, and I have therefore accepted with the best grace I can the position in which I find myself.

I must, however, before I proceed to introduce the Vice Chancellor, ask permission to introduce myself to you and I would do so, not so much in the capacity of one who has been called upon to undertake a high position in your country, but as an old University man who owes whatever success he has achieved in life to his University, and who rejoices to find that here, in this great Dependency of the Empire, not only the Government, but the people of the country have shown themselves alive to the value of higher education and anxious to lay the foundations of a system which will in time become co-extensive with the limits of the Indian Empire itself. Addressing you in that capacity, I rejoice to have an early opportunity of expressing to the students and graduates of the Calcutta University my sincere sympathy with them, and with the efforts which they are making, often, I am afraid, in the face of severe trials and disappointments, to acquire

that high standard of culture which we connect with the idea of a University degree

I trust you will not suppose that in making this reference to our English Universities, I am unaware of the fact that your University here is an institution of a very different kind from the older English Universities of which we are so proud. The gray quadrangles, the rich endowments, the splendid heritage of material wealth and intellectual tradition, are wanting here. These things may be forthcoming at some future period in this country. It may be that even within the lifetime of those who are here to-day we may see an attempt made to render the Indian Universities something more than mere examining and degree-conferring bodies. We are, I suppose, all of us aware of the immense difficulties which will have to be surmounted before such a result can be arrived at here. For the present, we must, no doubt, be content to follow in the footsteps of the University of London, and to make our influence felt, on the one hand by guiding, to the best of our ability, the education given at the high schools and colleges of India, and on the other by maintaining here a kind of intellectual mint to which all who are the fortunate possessors of the precious metals of intellectual culture may bring them to be impressed with the stamp which a degree confers.

I am glad to hear excellent accounts of the success of your students in the Public Service, at the Bar, and on the Bench, and I believe it is the case that the area within which they are to be found occupying positions of responsibility is steadily increasing in extent. I am afraid, however, that we must not disguise from ourselves that if our schools and colleges continue to educate the youth of India at the present rate, we are likely to hear even more than we do at present of the complaint that we are turning out every year an increasing number of young men whom we have provided with an intellectual equipment, admirable in itself, but practically useless to them, on account of the small number of openings which the professions afford for gentlemen who have received this kind of education. I will only make one observation in regard to this point, that I should be sorry to admit that a young man who had received a sound education and taken his degree, had wasted his time because he was unable to find a suitable career in one of the learned professions. I do not think that, there is any vocation in life, however humble, in which an educated man is not better off than one who is ignorant and it certainly seems to me that society in India has more to fear from a general dead level of ignorance and from a dearth of education, than from a slight excess in the supply of higher

education, and of highly educated candidates for employment.

I should like to add a word with regard to the alleged danger to which we are exposed from having in our midst a number of highly educated young men without employment suitable to their intellectual attainments. There is, I fancy, an impression in some quarters that Government is so much alarmed at this state of things, that it has made up its mind to stint higher education of the means which it requires. I do not think there is the least likelihood that any such reactionary policy will be pursued either by the Government of India or by the Provincial Government. We might no doubt, at the outset, have deliberately determined to keep the people of this country, as far as we were able, in a condition of ignorance—if it had been possible to keep in ignorance races many of which have shown a great desire for the acquisition of knowledge and a singular aptitude for instruction. I am glad to think that we have taken the opposite line, and I have no doubt that we shall persevere in it. On the other hand, the facts to which I referred just now are not undeserving of attention, and, if experience has shown that our educational arrangements are not as well adapted as they might be to the practical requirements of the country, it is for us to consider whether we cannot remedy any defects which have been

disclosed. There seems, for example, to be growing up in several parts of the Empire a widespread feeling that the existing system, whilst conferring great benefits, is too exclusively literary, and that we should endeavour to supply our students with a training which would serve their purpose in the event of their ultimately electing to adopt a profession in which literary attainments were not indispensable. I am informed that this feeling has found expression in a growing sympathy for the establishment of technical schools as a supplementary branch of education. Even in the bosom of the University this feeling, I am told, already exists, but it is checked by a not unnatural apprehension that any change even of a supplementary kind in the existing curriculum would endanger the interests of the purely literary culture, which will, I hope, never cease to be associated in our minds with University education. To find some means of obtaining the desired advantage without encountering the evil results which are feared, ought not to be a problem of insuperable difficulty, and I would commend it to the careful consideration of the University authorities.

I have now only to express the great pleasure which it affords me to have met you, and to offer my congratulations and best wishes to those upon whom degrees have been conferred this afternoon. I can give them no better advice

man that they should bear in mind the solemn words in which they have each of them been admonished by the Vice-Chancellor that they should remember that if a University degree confers a right, it also involves an obligation, that of showing themselves "in their life and conversation worthy of the same."

*The 19th January, 1889*

The Hon'ble Sir William Comer Petheram, Kt, Q C

*Vice Chancellor*

YOUR EXCELLENCY THE CHANCELLOR, MEMBER  
OF THE SENATE, AND GRADUATES OF THE  
UNIVERSITY OF CALCUTTA,

Literature is full of truisms based on the contrast between promise and performance, or the disproportion of lofty designs to the meagre results which they too often produce. The vanity of human wishes, the futility of human schemes, has been part of the stock in trade of the critic ever since men began to reflect upon the irony of cause and effect. Wit of this order is mainly occupied with pointing the morals to be drawn from attempts to do something very great which result in achieving very little. It fixes on a would be mountain of a cause and makes merry over the tiny consequence to which it has given birth. The converse case is one we hear less about. The critic finds small scope for ridicule in those apparently minor causes which commence life in a quiet and unpretentious style and end by bringing about consequences out of all proportion to what was expected of them. Many, if not most, of the forces which have transformed the world, were in their origin



obscure, nor had the men who set them going the least idea of the importance of what they were doing. To the day of his death Columbus believed that he had merely found a new way to India, when he had really discovered the whole vast continent of America. In the face of contrasts of this sort, where performance so immeasurably outruns promise, the average critic is silent. There is no opening for his cynicism there. He usually takes refuge in being studiously wise after the event, and protests in more or less ornamental language that he knew it all before.

The measure to which the Calcutta University owes, if not its existence, at any rate the highly developed form in which it comes before us to day, seems to me worthy to rank among the second of the two classes of causes which I have endeavoured to distinguish—among those measures the effects of which surpass rather than fall short of the expectations of their authors. Fifty-four years ago, when Lord Macaulay wrote the splendid Minute which led Lord William Bentinck to decide that “the great object of the British Government ought to be the promotion of European literature and science among the natives of India,” it may be doubted whether any of the men who took part in that historic controversy fully realised the momentous character of the decision which closed it. Lord

Macaulay himself, though laying stress on the civilising influence of the languages of Western Europe, seems to have regarded the whole question mainly from the literary point of view and to have had no inkling of the far reaching consequences, social, religious, and political, which the Governor General's decision involved, not for India only, but possibly for the whole of Asia. This need not surprise us. Lord Macaulay was in the first place a man of letters—that was the natural bent of his mind, and he lived for us and for the world in that character. He was a statesman only in a secondary degree, and I am doing no wrong to his deservedly great reputation—a reputation which the Vice Chancellor of the Calcutta University should ever be the first to honour—when I say that he has no claim to be venerated as a prophet. He was the Columbus of Education in India, but he too realised very imperfectly the full importance of his discovery. He thought he had found an old world when he had really created a new one—the India of the future.

But without travelling beyond the literary aspects of the question, no one can fail to see that the marvellous spread of the study of the English language and literature in India is one of the most remarkable phenomena in the history of the world. Where else shall we find an instance of the leading classes of the population

of a large continent,—classes representing several distinct nations and speaking diverse languages—adopting of their own free will a foreign language for the expression of their mostly highly educated thought and feeling? Here is no question of Government influence or pressure—of a Russia striving to extirpate the Polish language from Poland, and using every device open to a really despotic Government to discourage and prohibit its use. Such things have been done, but not in India and not by England. Nothing, indeed, is more striking than the spontaneous character of the demand for English education in Bengal, and the comparatively small extent to which it has been artificially fostered by Government. When a stranger entering one of our district courts hears the advocate on both sides arguing in fluent English, his first thought would naturally be that we had followed the example of the Mahomedan rulers of Bengal and had made English, as they made Persian, the official language of the courts. Nothing of the kind, however, has been attempted or thought of. The vernacular of each province is the language of the courts, and the daily increasing use of English in pleadings and other public business is due solely to the zeal with which the upper and middle classes have given themselves to the study of that language. Historical parallels to such a state of

things are hard to find. Instances are not wanting where the people of one country have derived their standard of literary excellence from the great writers of another country, but the influence thus exercised has usually been limited to style and treatment, and has not proved strong enough to induce men to turn to a foreign language as offering the readiest and most telling medium for the expression of their best thoughts. The Roman students of Greek literature did not write in Greek, nor was their close imitation of foreign models conceived of as undertaken with any other purpose than that of purifying and perfecting their own literature. Things went further, it will be said, in the Western Provinces of the Roman Empire, and, centuries later, in those parts of America which fell under Spanish influence. But in each of these cases the change of language which took place was initiated by the colonizing activity of the ruling race, and was favoured by the fact that the languages displaced were little better than barbarous dialects.

Turning now from historical analogies, which are mostly futile and may easily prove misleading, we may find much in the present state of things to arouse our keenest interest. No one is now disposed to overlook the importance of the intellectual movement that is taking place throughout India. The tendency in fact is somewhat of the opposite character. The critics

fully recognise the vigour of the forces at work, and are inclined on the whole to exaggerate rather than to undervalue the actual results that have been or shortly will be produced. "We are giving," says a philosophic observer of Oriental modes of thought, "we are giving to the Indians leisure and education, the scientific method and the critical spirit; we are opening to them the flood gates behind which Western knowledge is piled in far greater volume than the stream of Grecian philosophy which the Romans distributed over their Empire" Sir Alfred Lyall goes on to predict, as the consequence of our gifts to the people of India, a wide and rapid transformation of religion within two or three generations. The same line of thought may be traced in other writers who have perhaps less claim to our respectful attention than the late Lieutenant-Governor of the North Western Provinces, the founder of the sister University of Allahabad. All agree in prophesying great things of the new learning, and in speculating on the manifold changes which it may be expected to effect in all departments of human life in India.

Now, it seems to me that this tendency to indulge in general statements, is one which requires to be carefully watched and strictly controlled if we would avoid the danger of deceiving ourselves and the rest of the world

The precept of self-knowledge is perhaps the most enduring maxim of the ancient philosophers. It is certainly one to which we may profitably turn our attention to-day. Here in Calcutta, at the centre of Western learning and culture in the East, the Delphi whence oracles issue to all Indian worshippers at the shrine of knowledge,—here surely is a fitting place, as the close of our academic year is the appropriate time, for enquiring what fruits the tree of knowledge has borne for the peoples of India. There are those who see in it even now a mere exotic sapling which will never grow into a serviceable tree, while others hold that its roots have already struck deep and that its branches are destined to overspread Asia and renew the failing life of the East.

By the fruits only can we know which of these opinions is the nearer to the truth, and it is for this reason that I ask you to follow me now in an attempt to form some estimate of the actual results social, religious, and political, of the English teaching of the Calcutta University. I feel that any one who addresses the members of an Indian University on this subject must be much in the position of the intelligent foreigner who figures so conspicuously in the social apologues of the eighteenth century. From the nature of the case he can observe things only from the outside, and he must expect that some

of the more obscure causes will escape his view altogether. But making full allowance for this source of error, it strikes me that many of the changes which may be put down to Western influence lie only on the surface of Indian life, and that the really important factors in the social system are comparatively unaffected. No doubt there has been an enormous increase in the number of people who speak English, some prejudices regarding food have been laid aside, European dress is beginning to be fashionable, and one of the most ancient usages of Eastern etiquette has been abolished by the agency of Western boot-makers. Travelling has become more general, Indian social ideas have adapted themselves to the requirements of railways, the fullest use is made of the Post Office and the Telegraph, and every inclination is shown to take advantage of the comforts and conveniences which European ingenuity has to offer.

But below this veneer of imported civilization what signs can we discern for the weightier social changes which Western teaching might have been expected to induce? The elaborate scheme of prohibitions on inter-marriage, which is called the caste system, appears to be as strong now as it was when Lord Macaulay was in India. Here and there the stringency of a rule may have been relaxed, but in its essentials the system is the same. Members of different

castes can no more intermarry now than they could then, and the leading principle of the institution thus remains unshaken in spite of its manifest incompatibility with the precepts of Western culture. It may be said that to argue thus is to ask too much, that the habits of centuries cannot be unlearned in a few years, and that ideas only just struggling into existence must needs work imperfectly for a time. With the voice of warning which deprecates too rapid advance, I am, I need hardly say, entirely in accord. But if the spirit of English education had really penetrated among the people of Bengal as deeply as is alleged, might we not expect it to have effected something more definite in the way of promoting social progress and individual freedom? Could anything be more opposed to the liberal spirit by which modern India affects to be animated than the rule forbidding a widow to take a second husband, and the custom, so injurious to the physical and intellectual vigour of the race which requires a girl to be married before she attains puberty? These blemishes are gross and palpable—they are of comparatively recent origin, and the Indian of the Vedic or Epic ages would have condemned them as strongly as the Englishman of to-day. The hesitation to attack them in earnest can only be due to the fact that the deeper lessons of English education have not really been



learned , that the Indian ideal of life is still contemplative rather than active , and that the notion of going forth to combat great abuses is as strange and distasteful as that of adopting a profession which demands physical exertion as one of the conditions of success

But this contemplative habit of mind which prefers ideas to realities, theory to practice, book learning to the observation of facts, whatever may be its weakness in the domain of action, becomes a source of strength directly we enter the cloud-land of religion. It is the fashion of the day to assume that European science and philosophy are making short work of the Hindu religion. The distinguished writer whom I have already quoted thinks we "may conjecture that its roots are being effectually cut away"; and this is a fair specimen of the tone in which the subject is usually treated. Such conjectures, if not wholly erroneous, are certainly much in advance of the evidence. This is not the place, nor have I now the time, to enter upon any lengthy discussion of the prospects of Hinduism in its encounter with European science. But the question reminds me of the famous scene in the *Talisman* where Cœur de Lion and Saladin try their weapons. To my mind it seems as impossible for Western science to shatter the impalpable fabric of Hinduism as it was for the sword of the English King to cut through

the silken cushion of the Syrian Chief. It may even be argued that in its capacity for resisting the onslaughts of science and criticism the Hindu religion has some positive advantages over faiths of a more rigidly dogmatic type. Thus much at least is certain, that Hinduism, so far from falling to pieces in the presence of Western thought, is extending itself remarkably in certain directions. Railways have facilitated and popularised the characteristic Hindu duty of pilgrimage, while the opening up of remote tracts of country yearly swells the ranks of a religion conspicuous for its power of adapting itself to novel conditions.

If, then, in social and religious matters the tangible results arising from the teaching of this University are on the whole insignificant, to what cause should we assign the fact that its general influence is rated so high? The reason is, I take it, that the influence of English education has been strongest in that line of thought which, in Europe we should call politics. This fact and some of its visible consequences have been recently commented on by the eminent statesman who has just left us, and I venture now to re-open the question from a somewhat different point of view in the belief that, as Universities at all times have played an important part in the development of political ideas, so the members of this University have very special

responsibilities in connection with the formation of public opinion in India, and stand in peculiar need at the present time of being reminded of that fact.

Politics in one of its aspects is largely an affair of catch-words, of names and forms which subsist long after the facts they represented have passed away, and which admit by a somewhat analogous process of being employed *de novo* in circumstances to which they have no natural application. It would have been strange indeed if the nimble and adaptive intellect of the youth of Bengal, reared on a literature which is much concerned with politics, had failed to avail itself of this peculiarity. It is, therefore, in no way surprising that they should have been attracted by the modern idea of nationality, which has been defined as "the desire of a people already conscious of a moral and social unity to see such unity expressed under a single Government," and should have endeavoured to apply some of the watch-words of that doctrine to the state of things in India. The idea of nationality has played a great part in Europe during the last forty years. It has given birth within our own memory to a United Italy and a United Germany, and it is striving to draw together the Slavonic races under a single Government. In India, it appears to take the form of the belief that community of intellectual pursuits will of itself generate a

national sentiment and will bind together into an organic whole the various races, tribes, and sects which make up the population of the continent.

Now, without being in the least disposed to look upon history from the mere lawyer's point of view as a kind of collection of precedents, a series of leading cases which must contain within themselves the law of all further development, I may be permitted to point out that the idea that unity of intellectual aims will of itself be sufficient to create political unity is no less novel than it is unstable. I should be the last to deny that intellectual forces have played a great part in the political education of the world, but they have not done so unaided. All experience goes to show that the consciousness of moral and social unity must precede the growth of the national sentiment and that the latter is no more than the natural outcome and visible embodiment of the former. Above all it should be borne in mind by those who aspire to lead the people of this country into the untried regions of political life that all the recognized nations of the world have been produced by the freest possible intermingling and fusing of the different race stocks inhabiting a common territory. The horde, the tribe, the caste, the clan, all the smaller separate and often warring groups characteristic of earlier stages of civilization,

must, it would seem, be welded together by a process of unrestricted crossing before a nation can be produced. Can we suppose that Germany would ever have arrived at her present greatness or would indeed have come to be a nation at all, if the numerous tribes mentioned by Tacitus, or the three hundred petty princedoms of last century, had been stereotyped and their social fusion rendered impossible by a system forbidding intermarriage between the members of different tribes or the inhabitants of different jurisdictions? If the tribe in Germany had, as in India, developed into the caste, would German unity ever have been heard of? Everywhere in history we see the same contest going forward between the earlier, the more barbarous instinct of separation and the modern civilizing tendency towards unity, but we can point to no instance where the former principle, the principle of disunion and isolation, has succeeded in producing anything resembling a nation. History, it may be said, abounds in surprises, but I do not believe that what has happened nowhere else is likely to happen in India in the present generation.

If this view be true, if in India, as elsewhere, social unity must precede national unity—and social unity can only be attained through movements impossible under the present system—it is clearly the imperative duty of those leaders of

the community to whom this University has entrusted the treasures of Western learning, to lose no time in pointing out the true road of advancement, the path of social reform. In leading the way on this road they will be following the lines marked out by all previous experience of universities and by the very principles of education itself, while at the same time they will be discharging the trust imposed upon them by the possession of knowledge beyond their fellows. In a backward country like India, where the great majority of the population are still halting on the lower levels of civilization, that trust must, for many generations to come, be one of special sacredness.

It rests with you, graduates and students of Calcutta, to extend, by the example of your daily life, the humanizing influence of this University among the masses of your country men who cannot at present share in the privileges to which you have been admitted. On you it depends whether their growth towards a fuller national life shall be rapid and delusive, like the gourd which came up in a night, and perished in a night, or slow and stable like the Western oak. Your responsibility—the individual responsibility of each one of you—is all the greater because you are so few, and the ignorant who follow your guidance are so many. You are the knights errant of India who should go out into

the world armed with the weapons of a higher civilization to conquer abuses and succour the distressed. The old forms of chivalry no doubt have passed away

“The knights are dust,  
And then good swords are rust ”

But the spirit of chivalry lives and breathes still, and will live as long as there remain wrong and suffering in the world which human courage and self-sacrifice may hope to redress or relieve. Nowhere is there greater need than in India for the working of this spirit : nowhere will you find a grander field for the devotion of the modern knight-errant. It is written of the typical hero of the chivalric ideal of life that he “ever forewent his own advantage” ; and your own epic poems show examples of the same spirit of self-denial. These old tales embody truths which may serve our purpose to-day. The Indian reformer must, before all things, be one who will forego his own advantage, the advantage which Indian Society, as now organized, gives to the man over the woman, to the Brahman over the Sudra, to the learned over the ignorant. Like Rama in your great Epic, instead of grasping prematurely at the sceptre for himself and his brethren, he will choose rather to journey forth with them into the tangled jungle of life and clear away the

countless obstacles and restrictions which bar the advance of his fellow men. Thus and only thus can he hope to further the great cause of gradual and uniform national development, and in the end to

"Give life to this dark world which lieth dead"



*The 18th January, 1890*

The Most Hon'ble Henry Charles Keith,  
Marquis of Lansdowne, G.C.M.G.

*Chancellor*

YOUR HONOUR, MR. VICE-CHANCELLOR, LADIES  
AND GENTLEMEN,

It is not my intention to stand for more than a few moments between the Hon'ble the Vice-Chancellor and the Convocation, but, with your permission, I have a few words to say before I call upon him to address you. It is always agreeable to me to meet the members of the University, and I should, in any case, have come here to-day in order to show my respect for it and the interest which I take in its affairs. There was, however, a special reason for which I was particularly anxious to attend this Convocation: I desired to offer my congratulations to the newly appointed Vice-Chancellor of the University on his accession to that honourable office. He enters upon it with the good-will of his fellow-citizens, of the University and of the Government of India. I do not believe that any more suitable selection could have been made. As a member of the University conspicuous among his contemporaries during his career as a student, as a man of cultivated tastes and

scholarly attainments, as a distinguished ornament of the Judicial Bench, and as a gentleman occupying an honourable position in the community which is most largely represented amongst the members of the Calcutta University, he is admirably qualified to take a leading part in its affairs. It has been very gratifying to me, as indeed it must have been to him, to observe the manner in which his appointment has been received. I have been long enough in this country to become aware that in such cases it is not always easy to please every one, but, as far as I have been able to discover, no discordant note has marred the general expression of approval with which Mr Justice Banerjee's nomination to the Vice Chancellorship has been hailed. I desire, therefore, in the name of the University, of the Government of India—and I believe I may, in this case, claim to be the exponent of public opinion at large—to congratulate the Vice Chancellor and to wish him a very successful tenure of office.

There is one other matter, a matter of business, which I should like to mention to the Convocation before I resume my seat. It is the duty of the Viceroy as Chancellor of the University to make the annual appointments to the list of Fellows of the University, and this is the second occasion upon which I have had the honour of making such a selection. I have been led to pay some

attention to the present composition of the list. I find that, according to the University Calendar, it contains no less than 220 names. The statute prescribes 30 as the minimum number. No maximum number is, however, laid down, nor is there any restriction save that the persons nominated are to be fit and proper persons. Now a Fellowship of the Calcutta University is not only a high honour, but also an important trust. The Senate is the Governing Body of the University and no precaution should be neglected in order to secure that that body is constituted in the best possible manner. Can we say that it is so constituted now? I am not quite sure that it is. The list contains the names of many gentlemen against whose character and position not a word can be said, but, who, either from the fact that they reside at a distance from Calcutta, or from other causes, are not in the least likely to take a useful part in the affairs of the University. In past times it seems to have been usual to bestow a considerable number of Fellowships, not upon the ground that the persons securing them were likely to take an active part in the administration of the affairs of the University or because they had specially connected themselves with educational questions. It is not difficult to understand how this came to pass. In the early days of this University, the North-Western Provinces and the Punjab

were as yet without Universities of their own, and a Fellowship of the Calcutta University was the only means of recognising the claims of gentlemen from those provinces who had the right to be given a voice in educational matters. Again a Fellowship appears to have been not unfrequently bestowed rather as a mark of distinction and as a compliment—in fact, much in the same way as honorary degrees are bestowed in our Universities at home.

It appears to me that there is a good deal to be said for the view that, if it is desired to confer an honorary academic distinction, the bestowal of a degree is a more appropriate means of doing so than the bestowal of a University Fellowship. Upon the whole, I have no doubt that the list is needlessly large, and I am told that, as a rule, the ordinary meetings of the Senate are not attended by more than 20 or 30 members, a number which, when questions of special interest are likely to be discussed, rises to a rather higher figure.

Under these circumstances, there is, I think, a great deal to be said in favour of the view that it would be desirable to effect a gradual diminution in the number of your Fellowships, and I propose to make a moderate beginning by filling up every year only a portion of the vacancies which arise. Upon the present occasion you will have observed that only

seven out of eleven vacancies have been filled up

There is another point in connection with the nomination of Fellows which I should like to mention. It is usual for the Viceroy, before he makes his selection, to have recourse to the advice of the Vice-Chancellor, of his Honour the Lieutenant-Governor, and of other persons whose opinion is worth taking upon such a subject. It occurs to me that, in reference to a part of the vacancies which have to be filled up every year, he might go a step further and ask the University itself to select a certain number of names for submission to him. There are several ways in which this might be done. The most practical manner of carrying out such a proposal would, I am inclined to think, be to allow the M.A.'s to submit the names of one or two gentlemen selected by themselves from among themselves, upon the understanding that these names, unless they were open to serious objection, which would not be very likely, would as a matter of course, be accepted. The final nomination must, under the terms of the statute, rest with the Chancellor, but, speaking for myself, I believe that it would be to him agreeable to receive the assistance of the University in the manner and to the extent which I have described. The remainder of the vacancies would, of course, continue to be filled up by nomination. This is, however, a question

which will require careful consideration, and that consideration I propose to give it before another Convocation comes round. I merely mention it now because, in a case of this kind, I wish to take the University into my confidence at an early stage and before any final decision has been arrived at.

I have now only to wish the members of the University a very happy and prosperous new year, and I call upon Mr Justice Banerjee to address the Convocation.

*The 18th January, 1890*

The Hon'ble Mr. Justice Gooroo Dass  
Banerjee, M A , D.L.

*Vice-Chancellor*

In obedience to your Excellency's command and to a time-honoured custom, I rise now to address the Convocation At the same time I cannot help expressing my regret that His Excellency, in giving me an opportunity of addressing you, has deprived you of the opportunity of listening at greater length to one of those speeches which profound scholarship and powerful eloquence can entertain an audience with ; and I feel the regret all the more, because the past year has been a notable one in the history of this University, and the matters to which I shall have to refer in reviewing the events of that year require for their full and clear elucidation ability very much superior to mine own As, however, I shall presently have to impress upon a large section of my audience the necessity of contentment with our situation, I must not myself set an example the other way, but I must proceed at once and cheerfully to do my duty as best I can, asking you

only to moderate your expectations, so that disappointment may not be your share

My first duty should be to thank your Excellency for the very kind words you have said of me, and to thank you, Ladies and Gentlemen, for the evident marks of kindness towards me with which you have received those words

A brief retrospect of the past, and a probable view of the immediate future, of this University would be all that I should touch upon, with occasional interposition of such remarks, as may occur to one who has, for the last few years, had some experience of its practical working. An address of which this is the summary may not promise to be more interesting than the monotonous ceremony you have been witnessing for the last hour or so. But if you bear in mind that the several hundreds of young men who have just taken their degrees represent the cream of the intelligence of the rising generation, and will be sure to influence in a variety of ways the future of a great province, the machinery by which such vast potential energy is stored up will not fail to interest you, and you will not, I am sure, grudge to give me another hour to dwell upon its working, its merits, and its defects

It is now nearly a third of a century since this University was established, and it commenced



its existence as an examining body with the modest number of 244 candidates for matriculation. The number rose to very nearly six thousand last year, or had increased about twenty-five-fold. At the first B.A. Examination, held in 1858, there were only 13 candidates, and the corresponding number last year was 1,165, that is, it had increased more than eighty-fold. Nor were these increases in the last year's numbers sudden, and therefore probably attributable to exceptional causes. Barring very slight occasional fluctuations this increase has been gradual and steady, and it indicates a rate of growth unknown anywhere except within the tropics. And when we remember the fact that this steady increase in numbers has been unaffected by the establishment of the sister Universities of Lahore and Allahabad it really affords matter for congratulation. It shows that the desire for University education has taken such deep root in this country, that any additional supply of facility for its acquisition readily creates and is absorbed by a growing demand for it. There has been a similar steady increase in the number of candidates for the degree of Bachelor in Law. In the other two special Faculties of Medicine and Engineering, the examinations have not been so attractive, though there has not been any decided falling off in the number of candidates. This difference has, I think, been due partly to the difficulties

attending the preparatory training to be undergone by candidates for examination in these Faculties, partly to the difficulties of the examinations themselves, and partly to the want of sufficiently encouraging prospects for passed candidates. The recent changes in the Regulations in Medicine, by which the examination in preliminary and subsidiary subjects like Chemistry and Botany has been separated from that in the medical subjects proper, would, it is believed, remove some of these difficulties, so far as the medical examinations are concerned, without lowering their standard in any way.

But though, judging from the number of candidates, who present themselves at our examinations, we may find reason for congratulation, have the results of those examinations been equally satisfactory? In other words, does a fair proportion of the candidates come out successful? And are their University distinctions any warrant of their possessing solid attainments, or at least attainments similar to those possessed by the holders of corresponding distinctions in other Universities? These questions deserve some attention.

Until very recently, the percentage of failures at our examinations used, roughly speaking, to range between 40 and 60, which very nearly agree with the corresponding limits

at the examinations of the London University, which we have adopted as our model. This state of things, though not as satisfactory as might be desired, passed without comment. In the last year's Arts Examinations, however, the percentage of failures rose above 70 at the Entrance, and it was high at all the Examinations. These apparently unexpected results naturally evoked much discussion. There came from various quarters a good deal of thoughtful criticism and sensible suggestion, and also a mass of thoughtless talk and senseless abuse. In thus speaking rather unceremoniously of our critics, I am not at all speaking in anger or defiance, but am simply stating a plain fact. Nor have I any reason to be intolerant of criticism. I am not one of those who think that our University system is perfect, and does not admit of improvement. On the contrary, I firmly believe that with honest intentions and earnest exertion, we can always progress from good to better, and that free and fair criticism is one of our best guides in the path of progress. Only I would gently remind our critics that when they have to find fault with an institution like this University, which is earnestly striving to do good work, they ought not to cry it down in language calculated to bring it in to ridicule, and to undermine in infant minds the foundations of

respect for authority. Unjust failure at an examination may defer for a year the progress of those who have suffered, the wrong done having every chance of being set right in the year following, but if they are taught to glory in their failure, and to despise examinations and examining bodies, depend upon it that the habits of laziness and irreverence that this will engender, will be sure to mar their prospects for ever. The Senate has appointed a Committee to inquire into the causes of these large failures, and as the Committee has not yet submitted its report, it would be premature for me to hazard any opinion on the subject. One thing, however, I may say, as it is not any matter of opinion, but is a fact, or rather the admission of a fact by those interested in denying it. In reply to the inquiries, made by the Committee, the heads of the institutions which sent candidates to our examinations, have almost invariably admitted with commendable candour that the candidates that were found fit to pass in their judgment, were not much larger in number than those who have actually passed, though some have stated that, between the date of application of candidates and the date of examination, many candidates were expected to be able to make up their deficiency. The results, therefore, were not altogether unexpected by those who knew best. But

whether expected or unexpected, these large percentages of failures indicate an amount of waste of time, energy, and money which the University ought to prevent if possible. These large failures may be due either to the standards being difficult, or to the examinations being unfair, or the candidates being badly prepared. Very few persons, however, seriously complain of the standard being too difficult, and opinion seems to be divided between attributing the failures to unfair examination and to bad preparation. Now the University has of late been trying its best to make the examinations as fair as possible, that is as exact and efficient tests as could be had of sound intelligent knowledge as distinguished from superficial cram. And there is no use in ignoring the fact that the more successful this effort on our part is, the greater will be the difficulty in the way of indifferent students who unfortunately form the majority, and who try to pass by cramming. To remedy the evil without lowering the standards of our examinations, the only remedy, therefore, seems to be to improve the teaching in our schools and colleges. In saying this, I am far from intending to find fault with our teachers and professors. I know the difficulties of their situation, and I fully sympathise with them, for I myself began life as a professor. Under the defect I am now going to notice in the

present system of teaching, is to some extent unavoidable from the nature of things. Owing to the inconveniently large size attained by classes in our schools and colleges, teaching is conducted almost exclusively by lectures, and exercises are as a rule neglected. Now, however lucid and impressive lectures may be, and however useful they may be in giving comprehensive views of subjects, they are wholly insufficient to enable the students to master details, unless they are supplemented by regular exercises. You can no more improve the mind by merely stuffing it with information, without giving it exercise, than you can improve the body by mere feeding without physical training. I would, therefore, earnestly impress on our school and college authorities the absolute necessity of regular exercises. I would also ask them to take an enlarged and liberal view of their duties and responsibilities. They have undertaken the work of educating young men. That work is not done by merely enabling our students to pass examinations or to secure good places in the Honour list, nor even is it done by storing their minds with information. The primary function of education is to train the mind and to develop its powers, so as to qualify students for the higher trials they have to undergo when they enter the world,—to equip them so as to help them in the battle of life.

Now unless the mind is well trained, and its powers strengthened, its very equipment of knowledge may prove a burden rather than a benefit.

While my colleagues in the Senate will do, as they have always been endeavouring to do, all in their power to free our examinations of everything that is found objectionable, the institutions that send up candidates to those examinations, should help us by making the education they profess to impart really worthy of the name.

Turning now to the question whether our University degrees are any warrant of solid attainments in our graduates, we find great diversity of opinion. Some say that our standards are sufficiently high, and our examinations sufficiently severe; others maintain quite the contrary view; while there are others again who hold that examinations, whether here or elsewhere, are no test of real merit at all. This third view has given rise to much learned controversy, which it is not my object here to take part in. Suffice it to say that the truth lies here, as in many similar instances, somewhere between the two extreme conflicting views. Examinations are useful as simple tests of merit. But they are not the only tests, nor should the passing of examinations be regarded as the sole object and

ultimate aim of education. We should try to combine the advantages of examination and teaching, and, to make examination a real test of merit, the test should be applied only to those who have had a previous preparatory training under competent teachers. Now our University, though often disparagingly styled a mere examining body, has never lost sight of this important principle. As a rule, it admits to its examinations above the Entrance, no candidate, who has not prosecuted a regular course of study in an affiliated institution, and steps have recently been taken to enforce strict obedience to this rule. The standards of our examinations, if not exactly equal to those of corresponding examinations in English Universities, are not much inferior to them, and the degree of proficiency in the answers, which our University exacts, is higher than that required in most places. While a Senior Wrangler at Cambridge (we learn from a distinguished Senior Wrangler and experienced teacher) generally obtains not more than half the full number of the marks, our M A and B A Honour candidates must obtain 60 per cent of the marks to be placed in the First Class. It should also be remembered that our graduates have to acquire knowledge through the medium of a difficult foreign language in which itself up to the B A Examination they are required



to attain a certain amount of proficiency. And if the learning of a difficult language implies mental training of a certain degree, our graduates have invariably the benefit of that training. We have been steadily raising the standards of our examinations, and I am happy to be able to say that, notwithstanding some difference of views regarding the Entrance Examination, there is an unanimity of opinion that for the higher examinations, this is what ought to be done.

But though our standards may be high, and our tests searching, the question is often asked by the adverse critic—What work have those men, who passed these tests, yet done in the fields of literature or science? I wish I could answer the question in the way in which it is desirable that it should be answered. I wish I could refer our critic to a long catalogue of literary and scientific achievements made by our graduates. But though we are not yet able to do so, I deny that the barrenness of results is at all due to any defect in our University system of education. The truth is that our graduates for the most part come from the poorer classes; they have to earn their livelihood; they find very little encouragement for labours in the fields of literature and science in the shape of fellowships, and in <sup>other</sup> <sup>minor</sup> shapes in which such labours are

elsewhere encouraged, while they find better prospects in other lines. Thus it has happened that the Subordinate Judicial and Executive Services, and the Legal and Medical professions have hitherto attracted our best graduates. But now there are indications of a different state of things following. The service and the professions have become overstocked. This, no doubt, is an evil in one sense for our educated young men, but out of evil cometh good and this evil may not be without some attendant good. It may force our aspiring young men, disappointed in other quarters, to the more arduous and less remunerative labours in the fields of literature and science and if at this fit juncture we are able to offer some slight inducement for these labours, great good may result. Talents for which a fellowship worth five hundred a month would not have been sufficient inducement ten or fifteen years ago may now be readily engaged for half the amount, or less. If the object commends itself, as I hope it will, to the illustrious successor of the founder of the only professorship in our University, no less noted for learning and enlightened liberality than his predecessor, and to other enlightened noblemen, we may at no distant date hope to have fellowships sufficient in value and number to induce some of our best graduates to give up seeking for

other employment, and to devote their time to literature and science ; and if the fellowships be made tenable only upon condition of approved work being done, our graduates may be put in the way of contributing their share, however humble, to the advancement of learning.

While upon this topic, I ought not to leave wholly unnoticed those few fruits which our University education has already borne I shall say nothing of the professional work of those who have betaken themselves to the learned professions, but confine my remarks to work purely of a literary or scientific character I am happy to be able to say that the best living poet of Bengal, and the first and the best Bengali writer of fiction, are both graduates of the Calcutta University ; and they have enriched the literature of Bengal with all that the gorgeous magnificence of the East and the sombre grandeur of the West could contribute If their labours, and the labours of those that have followed their footsteps, had been better known to our European friends, it might have helped to remove much of that reproach to which our graduates are subjected. Nor must I omit to mention the labours of another distinguished graduate of this University, the learned and indefatigable Secretary to the Science Association. Aided, no doubt, by the enlightened liberality of his

countrymen and the valuable co operation of a distinguished foreigner, he has done all that could be expected to lay the foundation for the study of science. If he has made no scientific discoveries, it is because he has been less selfish than he might have been. He has not occupied any limited ground, and concentrated his intelligence and energy therein, to enable himself to make any contributions to science. He has attempted to clear up much larger ground, ground sufficient for the cultivation of science by himself and his countrymen, and thus he has to some extent succeeded in doing. It is time now for his countrymen, to invest more of their pecuniary and intellectual capital in the enterprise, and the prospect of a fair harvest will not be far distant. In the abstruse regions of mathematics, a distinguished young graduate has commenced work, and has already given fair earnest of a promising future.

Turning now from our students to the institutions that bring them up, we find the condition of things on the whole satisfactory. The number of schools that sent up candidates for the last Entrance Examination, was above 100, the number of colleges affiliated up to the B.A. standard is 52, and the number of those affiliated only up to the I.A. standard is 32. These numbers have been steadily increasing, and at the existence of several rival institutions in

one and the same place has occasionally led to breach of discipline, instances of such breach have always been taken serious notice of by this University. It may not be out of place here to suggest to managers and professors of neighbouring institutions the desirability of their forming themselves into friendly societies, and of holding conferences from time to time for the interchange of views upon educational matters. This will tend to put down unhealthy competition, to promote discipline, and to foster neighbourly feeling between rival institutions.

Our pecuniary resources continue increasing with the increase in the number of candidates for our examinations; but very soon there must be a large drain upon our funds. This splendid hall, large enough though it be to render my voice, notwithstanding my utmost efforts to make myself heard, inaudible at either end of it, has now been found wholly insufficient to meet our growing wants. We require additional accommodation for holding our examinations, and for the storage of our records and furniture. To our list of endowments very little addition has been made during the year under review. There have been only two small endowments made for the award of annual prizes. As to one of these, I shall say nothing, touching the other I have one brief observation to make. The endowment

is a small one, and may not benefit many, but it teaches an excellent lesson on which every student should profit by. The donor, the well known Pandit Mahamahopadhyay Maheswandra Navaratri has desired the prize founded to be known not after his own name though dear to Oriental learning, but after the name of his preceptor, the late Pandit Jaganran Tarkapanchanan. Examples of such reverence for one's teacher are well worthy of imitation.

During the year under review we lost by death or retirement eleven of our colleagues in the Senate, and this brief retrospect of the past would be incomplete if I were not to record our deep sense of regret for that loss. To some of these gentlemen our University is largely indebted. Mr Reynolds, as President of the Faculty of Arts, as Vice Chancellor, and as a member of many important Committees always gave the University the full benefit of his vast and varied learning, and the eloquent words of his Convocation address may still be fresh in the memory of many. Mr Westland, though his official duties left him little time to take any active part in our proceedings, always felt a warm interest in the welfare of the University, and gave every consideration to the claims of our graduates in the bestowal of the extensive patronage in his hands. In Maulavi Kabir uddin Arabic learning has lost an ornament, and the

Senate a most useful member. Mr. Anandaram Baruah was a distinguished graduate of this University, and a no less distinguished member of the Civil Service. Amidst the engrossing duties of his office, he could find time to plan, and partly to execute literary works of profound scholarship, and it is matter of no small regret that untimely death prevented him from completing them. His life ought to be a noble example to the graduates of this University. I cannot close this list without giving our tribute of respect to the memory of the Rev. Mr. Smith, the popular Principal of the General Assembly's Institution, who always took a leading part in the work of the University, and showed a most sympathetic concern in the well-being of its graduates.

To keep up the strength of the Senate and to confer on deserving persons the distinction of Fellowship, new appointments have been made every year. But of late, the practice has been not to appoint more members than there are vacancies, the existing number of members being considered too large for a working body. Naturally enough the distinction is greatly prized by the graduates of the University. If they value it they should earn it for themselves by attaining eminence in learning. I must here express my best thanks to His Excellency for publicly announcing that he will give the M.A's

of this University some voice in the election of Fellows. The privilege thus accorded will mark a new era in the history of our University, and will, I venture to hope, form the first rudiments of its elective franchise.

There is one other educational question discussed during the past year upon which I ought to say a few words, I mean the question of moral education. From its paramount importance it has naturally attracted great attention, and from the difficulties attending its solution, it has given rise to much discussion and difference of opinion. Owing to the intimate connection between morality and religion on the one hand, and to the necessity of observing religious neutrality on the other, systematic moral education has been considered impracticable. At the same time, it cannot for one moment be denied that if the object of education is not only to enable the student to pass examinations and win prizes, but is to make him a useful member of society, mere intellectual education is a most incomplete education. It has often happened that brilliant intellectual gifts have been frittered away, or, what is worse, applied to mischievous ends, while comparatively moderate talents, aided by honesty of purpose and strength of character, have achieved great and good results. The truth is that sharp intelligence without sound moral nature can no more make a useful man, than



fine implements can carve a beautiful image out of rotten wood

But if moral education is so necessary, how is it to be given? I think the difficulties in our way, though great, are not insurmountable. Happily for man, the cardinal truths of morality are well known, easily intelligible, and well recognized. The difficulty lies not in knowing them in theory, but in following them in practice, and to meet this difficulty, example is no doubt infinitely more efficacious than precept. If then we follow the plan recently adopted by the University in regard to the Entrance course in English, and in prescribing the Course in literature, select pieces which illustrate the beauties and excellences not only of style but also of character, and if the teacher dwells not only upon the grammatical and philological points, but also upon the moral lessons taught by each piece, we may have a fairly efficient substitute for systematic moral teaching. This plan may, perhaps, to some extent interfere with the teaching of languages, but the advantage gained will outweigh the apprehended disadvantage.

A great deal, however, will depend on the personal influence and example of the teacher. Arnold has done for Rugby more than a library full of moral text-books could do; and the same must be the case everywhere. As the result of

my own limited experience in the teaching line, and of the knowledge which I presume to think I possess of the character of my countrymen, I would venture to make one or two observations as to the most efficacious mode of exercising that influence. I am fully conscious that I am speaking in the presence of many able and veteran teachers, and I speak with becoming diffidence. The teacher should use as little force and should excite as little fear as possible. Locke has truly said " 'Tis as impossible to draw fair and regular characters on a trembling mind as on a shaking paper " Everything that may lead the pupil to regard his teacher as an enemy rather than a friend, necessarily reduces the efficiency of his teaching. Many a good lesson instead of being readily imbibed, is repelled by the unwilling mind, and the antagonistic mood of the pupil. If punishment in any shape has to be inflicted, let it be in sorrow and not in anger, and if this is known the young culprit will seldom be found to be such a hardened sinner as not to repent at once and mend his ways. I do not think I am reckoning too much upon the pupil's reverence for his teacher. With all his faults the Indian youth's respect for his teacher is unbounded. I must not be understood here as pleading for leniency towards faults. On the contrary, I would insist upon every fault, however slight, being taken notice of with

displeasure, so that habits of transgression may not grow up. To overlook light faults until graver ones are committed would be to allow the disease to grow until it is too late to cure.

Before I conclude I ought to say a few words by way of encouragement and advice to my young friends who have just taken their degrees. My first advice to you will be to aim at thoroughness in all that you do. This is the advice that my predecessor in office gave you two years ago in his usually impressive and forcible language. Thoroughness is the great secret of success in most cases. A distinguished Senior Wrangler, and afterwards an éminent judge, Chief Baron Pollock in one of his letters to Professor De Morgan writes :—"I have no doubt I have read less and seen fewer books than any Senior Wrangler of about my time or any period since ; but what I knew I knew thoroughly, and it was at my fingers ends." And if you could question other eminent and successful men you would learn that their eminence and success were in a great measure due to their habits of thoroughness. I would next advise you to show moderation, and to avoid friction in whatever you do. Friction never advances but always impedes work, while moderation, by holding in reserve all surplus force, imperceptibly adds strength to your position.

I must earnestly impress upon you the absolute necessity of contentment with your situation, be it high or low, if you want to be happy. With all my wish to see your best dreams realised, I must say that that happy result can be the lot of only a very few, if any. The rest must go on toiling amidst disappointments. And even those few who may attain the objects of their desire, will find that when attained, they are not half so charming as they looked from a distance.

Nor must you complain that because the prizes of life are so few, and notwithstanding your education, so difficult to attain, education has been a useless trouble. Even if you are not able to secure a good appointment, for to earn a decent income by the practice of one of the learned professions, you are none the worse for your education. If it has been worth anything, it must have strengthened your mind, refined your taste, and expanded your imagination, so as to enable you to say with supreme indifference—

"I care not, Fortune, what you me deny  
You cannot bar me of free Nature's grace,  
You cannot shut the windows of the sky  
Through which Aurora shows her brightening face"

Or if it has not taught you to soar to those sublime heights of fancy, even in the prosaic

vale of ordinary real life, your education will stand you in good stead. With the knowledge you must have acquired that it is useless to struggle against the inevitable, you will be able to bear with calmness many a reverse at which the ignorant must bitterly fret and whine. To improve your condition you can avail yourselves of ways and means unknown and inaccessible to the uneducated.

The truth is not that you have no good prospects in life, but that your prospects have been thrown at a distance by reason of those who came to the scene earlier having occupied the vantage ground. You must, therefore, work harder and rise higher to attain what they have secured with far less labour. If service and the liberal professions have no room for you, there are the vast material resources of the country which your scientific knowledge can enable you to utilize. There are the fields of literature and science scarcely trodden yet by our countrymen—fields the cultivation of which, if it requires patient and arduous toil, promises a proportionately rich harvest. You can enrich the vernacular literature of your country with all that is valuable in Western learning, and contribute to the literature of the West the precious treasures that lie hidden in your classic fields ; and this literary traffic will be sure to yield adequate return. Then, again,

there is the extensive field of education, which, though occupied, has room enough for a host of workers yet

In these and other ways you can turn your education to useful account. But whatever line of work you may adopt, and whatever aims and aspirations you may have, always keep to one great cardinal aim—ardently aspire and redulously strive after true moral and intellectual greatness, and depend upon it, all your other legitimate aims and aspirations will be crowned with success.

*The 24th January, 1891*

The Most Hon'ble Henry Charles Kerth,  
Marquis of Lansdowne, G.C.M.G.

*Chancellor*

MR. VICE-CHANCELLOR, YOUR HONOUR, LADIES  
AND GENTLEMEN,

Let me, in the first place, express the pleasure which it gives me once more to meet the members of the Convocation. They will allow me to wish them a happy New Year, and to express my hope that it may bring nothing but prosperity to the University and to all who are connected with it. On these occasions our thoughts naturally turn to the year which we have just left behind. It was marked by one incident which has attracted much public attention, and which possesses a painful interest for us. I need not tell you that I refer to the case of the Ripon College, and the serious irregularities which were discovered in connection with it. The subject is one which I would gladly pass by without notice, but it would be the merest affectation on my part to ignore it, and as the question was one which was referred to the Government of India—one, moreover in which our action, or perhaps I should say our inaction, provoked a good many comments—I feel that I

am called upon to say one or two words in reference to it

I do so, not for the purpose of reviving controversies which have been laid to rest, but merely because I am extremely anxious that the attitude observed by the Government of India should not be misconstrued

Upon one point there will be no dispute. The facts which were brought to light beyond all question disclosed irregularities of the gravest kind—irregularities discreditable to the institution immediately concerned, and indirectly reflecting discredit upon the University to which the College is affiliated. I wish to take this opportunity of placing on record my strong condemnation of those practices, and I say without hesitation that, if we could have brought ourselves to believe that the authorities of the University were likely to tolerate or to connive at such practices, the intervention of the Government of India would have become inevitable

It is, however, most important that we should remember how the case stood when it came before us. The question had been dealt with in the first instance by the Syndicate, which may, I think, be properly described as being, for ordinary purposes, the Executive body of the University—a body which, as I understand your constitution, derives its authority from



the Senate, and acts under its mandate. But when the case came before the Government of India, we found that the Senate, acting within its rights, had taken the matter out of the hands of the Syndicate and was still engaged in dealing with it itself. The question which we had to decide was, therefore, not so much whether the stronger measures proposed by the Syndicate or the milder courses which found favour with the Senate, best met with the requirements of the case, as whether, while the Senate was still dealing with the question, which undoubtedly concerned it, the Government of India ought to intervene, and upon the assumption that the University was not fit to be trusted to deal adequately with the case, resort to a kind of *coup d'état* which would have had the effect of, for the moment, superseding Senate and Syndicate alike. We felt that under these circumstances we could not, while the matter was still *sub judice* without dealing a blow at the authority of the University, take the matter out of its hands.

I am glad to hear that the persons responsible for the administration of the Ripon College have been able to satisfy the University authorities, including the members of the Syndicate, that they have taken adequate precaution against the recurrence of such deplorable incidents, and the question has

been disposed of in, and by the University, and without the intervention of the Government—an intervention which must always be contemplated as possible in an extreme case, but which should, I feel no doubt, be resorted to as rarely as possible

The incident has been a most regrettable one, but I trust that it will serve as a lesson not only to those immediately concerned, but to all who are in any way connected with the educational system of which this University is the head. The University owes it not only to itself, but to every institution connected with it, and to every student whose hopes are centred here, to uphold scrupulously the standard of truth and morality from which so reprehensible a departure was made upon the occasion of which I am speaking.

The Vice Chancellor, in concluding the discussion which took place on the 13th September, referred in weighty words to this sacred obligation, and I am glad to have this opportunity of expressing my entire adhesion to what then fell from him.

Before I sit down I should like to refer for one moment to another matter of interest to the University—a matter of which I can speak without any misgivings or regrets.

When I last had the pleasure of meeting you, I mentioned my desire to see the Fellowships of the University conferred upon somewhat

different principles to those which had previously governed the selection, and I intimated my readiness to consider, when the next series of vacancies came to be filled up, the names of one or two gentlemen submitted to me by the graduates of the University for this high distinction. I have been able to fulfil my pledge, and a few weeks ago the graduates were given an opportunity of making their selection. They have done so, and they have put before me the names of two gentlemen, Babu Jogindrachandra Ghosh and Babu Mahendranath Ray. I have ascertained that this selection has been one justified by the character and antecedents of the gentlemen selected.

Babu Jogindrachandra Ghosh is an M. A. of eight years' standing, and has been practising as a Vakil of the Calcutta High Court for about six years. He is a gentleman of cultivated tastes, and has done his country and the literary world good service by editing, in a collected form, and with an excellent introduction, the scattered writings of the Indian reformer Ram Mohan Ray.

Babu Mahendranath Ray is an M. A. of six years' standing and is one of the most distinguished graduates of the University. His academic career was exceptionally brilliant, he stood first at the F. A., first at the B. A., and

first in his own subject at the M A examination, and he won some of the most important scholarships, prizes, and medals that are competed for at the Arts examinations. He is now one of the Lecturers on Higher Mathematics in the City College and in the Indian Association for the Cultivation of Science.

It, therefore, gives me much pleasure to include these two gentlemen in the list of the Fellows who have been appointed to fill existing vacancies. You will, by the way, notice that, following the precedent of last year, only eight appointments have been made, although there were 12 vacancies. This course has been adopted with the object of gradually reducing the Fellows' list to more reasonable proportions. I am sufficiently pleased with the result of the little electoral experiment which we have conducted here, to promise you that it shall be repeated next year. The only improvement which I have to suggest is, that you may probably find it possible to devise some means of giving what might be called your out voters—I mean the M A's who are resident in the mofussil—an opportunity of signifying their wishes as well as the gentlemen who reside in Calcutta or the immediate neighbourhood. I take this opportunity of publicly expressing my thanks to a body of graduates, numbering nearly 200, who were kind enough to

write me a letter of thanks, in which they expressed their appreciation of the privilege conferred upon them. It is very satisfactory to me to know that it possesses a real value in their eyes, and I feel sure that they will continue to exercise it with due care and a proper sense of responsibility.

Mr. Vice-Chancellor, it now remains for me only to offer my congratulations and best wishes to all those who have to-day received University degrees at your hands, and perhaps I may be permitted to add a special word of congratulation to the ladies who came before you, and whose success was evidently so entirely acceptable to those whom I have been addressing.

*The 24th January, 1891*

The Hon'ble Mr Justice Gooroo Dass  
Banerjee, M A, D L.

*Vice Chancellor*

YOUR EXCELLENCY, SIR CHARLES LEBTROT, LADIES  
AND GENTLEMEN,

The year that has just gone by has not been without incidents worthy of notice on this occasion. To some of these I shall briefly allude before I turn my attention to matters which concern us in the present and the near future.

Foremost among the incidents of the year under review, I should mention the recognition of the elective principle in the appointment of Fellows. Under the law as it now stands the right to appoint Fellows is vested in the Governor General of India in Council, and His Excellency the Chancellor, in accordance with the views expressed in his last Convocation speech, was graciously pleased to invite the M A's and holders of corresponding Degrees in the other Faculties, to choose from among themselves two gentlemen whom they would recommend for appointment as Fellows, the number two being about a third of the total number of Fellows then considered likely to be appointed. The graduates, who naturally prized the privilege, evinced a lively interest in the election that was

held at the Senate House on the 1st of January 1891, and I am happy to be able to say that their choice has met with the approval of His Excellency the Chancellor. You will be delighted to hear that among the electors present on this occasion was the distinguished lady graduate who is now the Superintendent of the Bethune College, and so, under the guidance of the enlightened scholar and statesman now at the head of our affairs, our University has had the high honour of being the first institution in the East where female suffrage has been recognised. As a graduate of this University, it is peculiarly gratifying to me that I should have the privilege of thus publicly expressing on behalf of the graduates our most heartfelt thanks to His Excellency for this act of grace, and the pleasure of congratulating the electors and the elected, and of welcoming our first elected Fellows. The 1st of January 1891 will be a memorable day in the history of the University, and we may hope that the principle of representation will be recognised in its constitution as fully and definitely as sound policy and right reason will allow.

In close connection with this topic, I should notice the recent resolution of the Senate to apply to the Legislature for the amendment of our Act of Incorporation so as to allow the graduates the right to nominate one-half of the

number of Fellows to be appointed every year, and to enlarge the scope of the University by removing the restriction which makes it at present a mere examining body. Of this application it is not for me now to say more than this, that the recommendations of the Senate proceed for the most part upon the lines on which the Allahabad University Act is based, and that the Metropolitan University may well hope to have as liberal a constitution and as free a scope as her younger provincial sister has already been favoured with.

Another measure carried out last year, which is of importance to us as an examining body, deserves here a passing notice. The Syndicate has formally adopted the rule that no one shall be appointed to set questions on any subject of which he teaches the whole or a part. The rule is not meant to imply in the least degree any slur on the integrity of our examiners. It will relieve the public mind from all possible apprehension that one class of candidates may have any undue advantage over another. It is intended also to relieve the examiners themselves from an embarrassing conflict of duties. If one is to do his duty as an examiner properly, he should be left free to set his questions so that they may afford the best means of testing knowledge; but if he has been teaching the subject, it becomes equally his duty to select the questions



so that his own pupils may not, from their acquaintance with his views respecting it, have an unfair advantage over other candidates; and these duties it is often difficult to reconcile. An eminent professor and experienced examiner at Cambridge expresses his surprise that the necessity and the reason for such a regulation should be overlooked or denied.

I shall not detain you with any account of the other measures carried out by the University during the past year, as they relate mostly to matters of detail and not of principle in our modes of conducting examinations. These matters of detail, and our relations with our affiliated institutions are giving us long seasons of work with comparatively short seasons of rest, and with occasional seasons of storm. Happily, however, the storms have soon subsided, and been succeeded by refreshing calms. Like storms in the physical world, they have served to sweep away all that was noxious and unwholesome in our moral atmosphere, but unlike their material types they have left no marks of harm in their track behind

During the year under review, we have lost by death or retirement certain of our Fellows, to some of whom at least the ordinary tribute of respect is undoubtedly due.

Sir Steuart Bayley, though the duties of his high office left him little time to take part in our

proceedings, always evinced a warm interest in the moral and intellectual progress of the people of these provinces, and gave encouragement to our graduates whenever suitable opportunity arose, and on a recent occasion he rendered the University very valuable assistance by sanctioning an arrangement in the Education Department, which enables us to avail ourselves of the most useful services of the present officiating Registrar

Mahamahopadhyay Bipudev Sastri, owing to his residence in the North West was, it may be said, no more than an ornamental Fellow of this University, but his name really adorned our Fellows list. In him we had a rare combination of profound ancient Oriental learning in mathematics with the modern learning of the West in that abstruse science.

In Babu Maheshchandra Chaudhuri, the Senate has lost a most useful member, and our Society a rare man. He was a member of the Syndicate for two years, and amidst his numerous professional and other engagements, he always found time to discharge his duties here with that conscientious thoroughness which characterised all that he did. His sound common sense, his untiring energy, and his spotless character should make him a bright example unto all.

Nor must I omit to mention here the name of one who, though he left India twenty years ago,

and from that time ceased to be a Fellow of this University, is still remembered with all the respect that used to be shown to him when he was Chief Justice of Bengal, and whose loss is mourned as deeply here as it is in his native land Sir Barnes Peacock became an *ex-officio* Fellow when the University was established, and he held that office for upwards of ten years, during which time he took a lively interest in its affairs, and wrote some of those learned minutes which are worthy of careful study. The Native Bar owe him a deep debt of gratitude for the great encouragement and courtesy they met with from him. He bore very high testimony to their merit, and it was upon his authority that Sir Henry Maine in one of his Convocation speeches said that "an average legal argument by native Vakils in the Appellate High Court was quite up to the mark of an average legal argument in Westminster Hall"

Our list of endowments has received three important additions during the past year, important if not for their pecuniary value, certainly for the value that attaches to them for the honoured names with which they are associated. The endowments are made by the Keshub Chunder Sen, General Trevor, and Prasanna Kumar Sarbadhikari Memorial Committees. The prizes and medals founded may not be competed for by many, and can be

attainable only by a few, but the saintly life of Keshub Chunder, the distinguished public career of General Inver, and the varied scholarship of Prasanna Kumar the memory of which they serve to recall are examples that must produce in every generous heart a warning after what is read and great

Turning now from the past to matters that concern our present and immediate future, we find that our University has now lived full one third of a century, having completed almost to a day thirty four years of its existence. This though nearly half the average span of human life is no doubt only a small period in the life of an institution. Still, as it has lived and thrived all this time, and now numbers its affiliated institutions by scores, and its graduates by thousands, reckoning among these but some worthy representatives of the fair sex, we may safely feel the pleasing assurance that it has outlived all those evils that threaten infantile existence and has now entered vigorous life. But though we may be relieved from apprehensions of one kind, anxieties of a different sort begin to fill the mind. Has this University fulfilled our expectations? Is it doing all that it ought to accomplish? These are questions that must occur to every thoughtful observer, and they demand serious attention. Though primarily a mere examining body, the University

by the courses of study and the rules of preparatory training prescribed for its examinations, and by the standard of excellence it exacts at those examinations, practically regulates the education of a vast province. The flower of our youthful population spend the best part of their time, and no small part of their generally scanty means, in preparing for our examinations, and it is matter of the gravest importance that we should so arrange things that that preparation should qualify them not only for the temporary trial in the examination hall but also for the continued trial in life.

The friends of the University will at once say that the courses of study prescribed for our examinations and the standard of excellence exacted from our candidates are sufficiently high as compared with those of other Universities ; and that candidates who do well at our examinations also do well in after-life. Our adverse critics on the other hand say that our standards may be high, but our examinations, and perhaps competitive examinations generally, are no test of real merit ; and that in actual life, though some few of our graduates may do well, there are many again who are found to be absolutely helpless. But it will not be fair to judge of the merits of a system by referring either to exceptionally favourable or to exceptionally unfavourable specimens of its product.

It is only by referring to the number of graduates the University has produced, and the quality of the average graduate, that we can form a fair estimate of the work done by the University. Now, though the average merit of our graduates may not be rated very high, considering their number, and considering the powerful impetus that the University has given to education, we cannot have much reason to be dissatisfied. If amid the depths of ignorance around, the University has already been able to raise even a slightly elevated level of knowledge of fair extent, well may we hope that it will form the basis whereon a stately superstructure will ere long be raised by the labour of the University aided by funds supplied by enlightened liberality. But, whatever the merits of the present system may be, our business is to consider whether it is not capable of improvement in the future. Let us give this important matter a moment's thought.

Speaking broadly, the chief objects of education (I leave out of consideration physical education) are to store the mind with knowledge, and to train the intellect, the emotions, and the will to healthy and harmonious action.

Touching the first of these objects the points that demand attention are, that the matter of the store should be really useful knowledge, and the manner of storing, methodical. For the

capacity of the human mind being limited, knowledge, that would be useless or superfluous in after-life, must make room for that which is necessary and useful ; and we shall not be able to apply our stock of knowledge with that readiness which the exigencies of life demand, if our mental store-house is like an ill-arranged lumber room

Now, no objection has, so far as I am aware, been raised that the courses of study prescribed for our different examinations include anything but useful knowledge, though objection may be taken that they exclude certain branches of useful knowledge. I wish very much that every graduate of our University and every educated man had some knowledge of the structure and functions of the different parts of that wonderful piece of mechanism, whose regular working is a necessary condition for the acquisition of knowledge. Such knowledge by confirming our faith in the laws of nature, will be sure internally to influence our conduct for the better in many matters in which external interference, however benevolent, may prove irritating or powerless. I hope it would be possible to introduce elementary Physiology into our general curriculum of studies without increasing very much the burden on our students. I also deem it not merely desirable, but necessary, that we should encourage the study of those

Indian vernaculars that have a literature, by making them compulsory subjects of our examinations in conjunction with their kindred classical languages. The Bengali language has now a rich literature that is well worthy of study, and Urdu and Hindi are also progressing fairly in the same direction. In laying stress upon the importance of the study of our vernaculars, I am not led by any mere patriotic sentiment, excusable as such sentiment may be, but I am influenced by more substantial reasons. I firmly believe that we cannot have any thorough and extensive culture as a nation, unless knowledge is disseminated through our own vernaculars. Consider the lesson that the past teaches. The darkness of the Middle Ages of Europe was not completely dispelled until the light of knowledge shone through the medium of the numerous modern languages. So in India, notwithstanding the benign radiance of knowledge that has shone on the higher levels of our society through one of the clearest media that exist, the dark depths of ignorance all round will never be illumined until the light of knowledge reaches the masses through the medium of their own vernaculars.

The question next arises, how should the prescribed subjects and text books be studied. The golden rule here is, that whatever is read should be thoroughly understood, but nothing



more than the fundamental facts or truths in each branch of knowledge need be committed to memory. A pernicious practice has, I fear, been growing with our students preparing for the undergraduates' examinations, of indiscriminately and unintelligently committing to memory the contents of their text-books. Such a practice should be put down by teachers, and it should be discouraged so far as possible by examiners, by leaving out minute questions which can only test mechanical memory. Examination papers should not, as a rule, exact from candidates greater knowledge of minute details in any subject than they should be required to carry in their memory in after-life.

It is with reference to the latter of the two above-mentioned objects of education, the training of the intellect, the emotions and the will, that the strongest objections to our system are raised. Now, it must be freely admitted that ordinary examinations can afford no test of the culture of the emotions and the will, except so far as the prosecution of vigorous study which is essential to success at such examinations, implies a well regulated moral nature. The only way in which a mere examining University like ours, as distinguished from a teaching University, can encourage and assist the cultivation of the emotions and the will is, by insisting upon regular preparatory training and discipline of

a thorough and strict character as a necessary condition for appearing at its examinations. The framers of our Act of Incorporation must have fully perceived this, and accordingly they have provided in the Act that, as a rule, no one shall be admitted as a candidate for any of our Degrees, unless he produces a certificate that he has prosecuted a regular course of study in a recognised institution. It is very much to be regretted that the importance of such certificate is often not fully realized. It is generally supposed that the object of requiring this certificate is to obtain evidence of a candidate's intellectual fitness for an examination, and if that is its object, it is naturally considered a hardship that it should be strictly insisted upon, when the candidate is prepared to take the risk of failure, and when the examination to be undergone will be a sufficient test of fitness. But the real object of a systematic course of college discipline is to produce, not mere intellectual fitness, but also moral fitness, by training the emotions and the will, and by fostering habits of punctuality, patience, and perseverance. This was the object of that stern discipline and rigid self denial, that *brahmacharya* which our sages enjoin on the student, and the strict observance of which was the principal cause of that intellectual and moral greatness of ancient India which we still look back upon with pride. When once the real

object of our rule for insisting on a systematic course of preparatory training is fully understood, our students who justly take pride in their character for obedience to law and authority as a national virtue, will, I am sure, be the foremost to carry out the rule scrupulously and in an ungrudging spirit.

We are often asked whether our examinations afford any good test even of intellectual merit. I do not deny that young men not possessing any solid knowledge or power of thinking may, with the help of mere mechanical memory, make a show of knowledge and come out successful at our examinations. But I deny that this is anything peculiar to our system of examination. The evil complained of is almost a necessary concomitant of competitive and qualifying examinations wherever they are held. We learn from eminent men of Oxford and Cambridge who have written on the subject, that the evil is just as prevalent in those great seats of learning as it is here. The truth is, that with the growing importance of examinations, there has grown up an art, known by the unenviable name of cramming, the object of which is to enable students to pass examinations without possessing any solid knowledge and without spending much thought, though certainly not without spending much time and labour. The art is in high favour with lazy and indifferent

students, who think it easier to learn how to make a show of knowledge than to acquire knowledge—to appropriate the thoughts of others than to think for themselves. And they may sometimes deceive examiners and frustrate the object of examination. The question for us to consider is, how to put down this evil. To my mind the only practical remedy appears to be to conduct our examinations so that students may perceive that cramming is neither necessary nor sufficient to ensure success.

Now, two things appear to me to have led students to consider cramming necessary—first, inordinately long examination papers, and secondly, disproportionately difficult questions. I am fully aware of the reasons in favour of long papers and difficult questions: it is only by means of these that the qualities of readiness and acuteness can be tested. But, on the other hand, we must remember that if examination papers are so long that candidates must (to use the words of Dr Whewell) “scribble in tempestuous haste” to answer them fully, or if they are so difficult that candidates left to their own resources are unable to answer them, they must have recourse to the kind of help that cramming gives, to prepare themselves for their examinations. If you do not give them time to think in the examination hall, or if you demand from them thoughts beyond the reach of

their powers, you cannot complain that they depend entirely upon memory, or borrow the thoughts of others without going through the process of thinking.

Again, if students find that the necessary qualifying standard may be attained by the help of memory alone, the less able and less ambitious among them will not find much inducement to go through the arduous process of exercising the reasoning faculty.

If we want to put down cramming, and encourage thought we should then be careful not to set too long or too difficult papers, or papers in which the minimum pass marks are obtainable by the exercise of memory alone.

We should also discourage the taking up of too many honour subjects by candidates for our examinations. We should aim at securing depth even at the expense of surface. There is more psychological truth than poetical fancy in Pope's well known lines—

“One science only will one genius fit  
So vast is art, so narrow human wit ”

Whilst this seems to be almost all that we can do, our efforts in this direction, in order to be effective, require the active co-operation of the teachers and professors of our affiliated institutions. They should always bear in mind that teaching should never be subordinated

to examination, but that the purposes of examination are subordinate to those of teaching. They should impress on students the mischievous effects of cramming which involves waste of time and energy, without training the mind or imparting real knowledge. Our students should be exhorted not to allow the distressing phantom of an impending examination to haunt them in their hours of study but to read whatever they have to read thoughtfully and with the cheering assurance that they are thereby either training the mind or storing it with useful knowledge.

There is one other point connected with our system of education which deserves notice. As the learned professions and all departments of service, whether public or private, in which persons who have received a liberal as distinguished from a technical education can find employment, are getting daily more and more overstocked, some true friends of the country think that the kind of education which our University now encourages cannot be regarded as useful for all those who are seeking it, and that it is time that the University should begin to recognise the necessity of technical education, and institute examinations and confer marks of distinction for its encouragement. I fully see the importance and necessity of technical education. In these days of keen competition

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ard struggle for existence, unless we can and improve the products of Nature, and our artisans are trained in the application of science to art we can never hope for the material prosperity of the country. If, therefore, Government or enlightened private liberality establish suitable institutions for imparting technical education, the University should feel no hesitation in encouraging it by introducing alternative practical Entrance examinations as once suggested by a high authority, or by awarding marks of distinction on deserving students educated in such institutions, or in such modes as may be thought fit. Perhaps this would be beyond the scope of the University as limited by the present statute, but it may be that this limitation on our scope will be removed.

But whilst saying so, I must not be understood for one moment to admit that liberal education has in this country reached anything like its saturation point, and that its further progress is not to be encouraged; or that an educated man will be any the less fitted by reason of his education to fill any station in life, however humble and however inferior to that generally occupied by men of his class it may be.

Turning now to my young friends who have just received their well-merited marks of distinction, I must first of all heartily congratulate our

lady graduates in Arts for the high proficiency they have shown, one of them, Florence Holland, having obtained double first class Honours, that is, Honours in English and Latin, and the other three having all obtained Honours in English. I should next offer my hearty congratulations to the lady graduates in Medicine for the proficiency they have attained in that noble science, and I am sure that the knowledge they have acquired will not only be useful to them, but will be of incalculable benefit to their secluded sisters in the zenana. The encouragement of female education by its degrees and other marks of distinction must rank as one of the highest useful functions of this University. No community can be said to be an educated community unless its female members are educated, that is, not simply taught to read and write, but educated in the true and full sense of the word. For, however proud man may boast of his intellectual superiority over the gentler sex, the simple truth must be admitted that woman is the primary educator of humanity. With the first dawn of reason, and before our baby lips even learn to lisp, our real education begins in the mother's arms, and every fond word she speaks and every anxious look she casts impresses silently but indelibly some lasting lesson on the growing mind. And what moralist is there that can better teach the cultivation of

the finer feelings than a loving mother, a loving sister, a loving wife, and a loving daughter ? It is, therefore, that our Eastern mind, notwithstanding its supposed antipathy towards the fair sex, conceived the genius of learning to be a female divinity, and it is therefore that our sage lawgiver Manu, notwithstanding the harshness to females which characterises archaic codes, has inculcated that memorable precept,

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता ।

यदेतास्तु न पूज्यन्ते सवीक्ष्वाफलाः क्रियाः ॥

“Where women are honoured, there the gods rejoice; where they are not honoured, there all rites are fruitless.” To the other graduates I must offer my congratulations generally, making special mention of two—Nilratan Sarkar, an M.A. of the University, who has just taken the highest degree in Medicine, and Upendralal Majumdar, who has had an exceptionally brilliant career, having been the first man of his year in all our Arts examinations, and who has now passed the highest of them and won our highest prize—the Premchand Roychand studentship. But while saying this, I must earnestly remind each of them of the noble precept: “Unto whomsoever much is given, of him shall be much required.”

I must next ask each one of you, my young friends, to remember this day as a solemn day

in your life a day of solemn resolve to carry out in letter and in spirit the injunction with which you have been admitted to your Degree. If your education justly qualifies you to fill important posts of honour it at the same time imposes on you grave responsibilities, and you must shape your course of life so that you may discharge them with credit.

Your first duty as educated men is your duty to the learned world, to endeavour to add to our stock of knowledge, to which our graduates have up to this time contributed so little. When addressing you last year, I called attention to this point, and appealed to the enlightened liberality of my countrymen to endow Fellowships as an inducement to literary and scientific pursuits. If my feeble appeal has not yet been responded to, I do not despair but I hope some future Vice-Chancellor with a more powerful voice may make a more effective appeal at no distant date. In the meantime, let me appeal to you, my fellow graduates to supply the want. It was an article of faith with the priesthood of ancient India that every member of that learned community, from the moment of his birth, incurred three debts, one of which was his debt to the holy sages, that is, the republic of letters, to be repaid by the study of the Vedas, that is, the cultivation of learning. I hope I shall not be charged with any undue partiality to the

traditions of my caste if I earnestly wish that a similar sentiment may animate you. I wish you will feel that you owe a duty to the University which gives you the first start in life, to do your best to add to her reputation for learning. And this duty becomes all the more imperative when you remember how poor your *Alma Mater* is in those treasures of learning which are the just pride of her elder sisters the West.

You must next remember that you come upon the world at a time when this great country with all her venerable institutions is passing through a mighty process of change. It is to you to guide the current of progressive thought so that renovation and not destruction may be its work.

Do not despair because your own estimate of your worth is low. The high and the low, the mighty and the mean, can each be useful in his own way. If the towering precipice with its thundering cataract stands in solitary grandeur furnishing theme for sublime meditation to the gazers below, it is the lowly vale with its gentle streams that supplies the daily wants of life. Great things may be few and far above the reach of many; but good things there are in plenty which we always have the power to do, if only we have the will. And so rich, so sure is the reward of these deeds, that life will be full

worth all its troubles if it is steadily devoted to the work of doing good.

You have spent some of the best years of your life in gaining knowledge, and meet it is that I should conclude by asking you to reach the highest aim of knowledge. That aim is to make you happy yet however by giving you all the objects of your desire, for they are neither all good nor all attainable, nor on the other hand, by quenching all your desires for they are neither all bad nor all quenchable. True knowledge makes you happy by teaching you what the Gita has taught,

अहं कर्तुमीच्छते धर्मात्  
 स्वर्गं वा न मयि कश्चिद्वशः  
 अहो भूतानां धर्मेन्द्रेण  
 नानुमतिर्वा न प्रमतिर्वा न

Happ's the man who sees I see  
 I see in desire his limitation  
 I know that what he sees receives  
 Unmoved the streams that flatter him  
 No happy they that craves crave

True knowledge makes you happy by teaching you the limits of your power by teaching you how to work and advance well and steadily within those limits and above all by teaching you to submit with calm resignation to a Will that is inscrutable and supreme.

*The 23rd January, 1892*

The Most Hon'ble Henry Charles Keith,  
Marquis of Lansdowne, G.C.M.G.

*Chancellor*

MR. VICE-CHANCELLOR, YOUR HONOUR, LADIES  
AND GENTLEMEN,

The annual Convocation of the University affords me agreeable opportunity of meeting you, which I should be sorry to miss, and I must express my pleasure at finding myself once more in this chair. It will not be necessary for me to detain you for more than a very few moments, but there are one or two matters which I cannot leave unnoticed.

You will, I think, expect me, in the first place, to say one word of sympathy and regret in reference to the death of the young Prince who was taken from us last week. The sympathies of this University are naturally with the young, and in this case you will certainly not be indifferent to the fate of one who, in the very prime of his youth, and with a bright and splendid career before him, has been cut off so suddenly and under such melancholy circumstances. I am sure that you will share the sorrow of his parents, and that you will not forget that His Royal Highness the Prince of

Wills took an interest in this University, which in 1876 conferred upon him the honorary degree of a Doctor in Law. I was glad to see, Mr Vice Chancellor, that the Senate at a recent meeting so appropriately took notice of this sad occurrence.

I have to congratulate the Members of the University upon the fact that the Honourable Dr Gooroo Dass Banerjee has been good enough to accept re-appointment as Vice Chancellor. He has during the past two years discharged the duties of his office with tact and judgment, and in a manner which has secured for him the confidence of the University. We are, I think, extremely fortunate in having prevailed upon him to accept re-appointment.

Mr Vice Chancellor, I have to thank the graduates of the University, whom I have for the third time asked to aid me in the selection of the Fellows who will be appointed to fill up vacancies on the list, for the assistance they have given me. They have exercised their choice in a manner which has met with general approval. The two gentlemen whose names they have submitted to me, Babu Prannath Pandit and Babu Upendranath Mitra, are both of them men of eminence in their profession, and have a record of literary and academical achievement which clearly points to their fitness for the honour which has been done them. Both



of them, curiously enough, have been elected Tagore Law Professors at different times. Babu Prannath Pandit is a well-known Sanskrit scholar. Babu Upendranath Mitra was gold medallist of his year, and was for several years Law Lecturer in the Government College of Dacca, and has written a standard work upon a legal subject.

I may say in passing that I was gratified to find that you were able, in accordance with the suggestion which I ventured to make to you last year, to discover means by which graduates in the mofussil have been permitted to take part in the election of these gentlemen. I understand that out of 900 persons qualified to vote 641 exercised the privilege conferred upon them, a sign that this particular franchise has a higher value set upon it by those who possess it than certain other franchises which I could mention.

The result of the experiment has been so successful that I am certainly not disposed to abandon it. But it may be said, "if the experiment has succeeded so well, why not go further? Why not make the arrangement a permanent one, and give it a statutory sanction?" We all know of course that recommendations have been submitted to the Government of India by the Senate of the University for a revision of the Act of Incorporation, and I think I am right in saying that the principal change recommended

was a proposal that one half of the total number of Fellows annually appointed should be elected by the graduates. Gentlemen, I have proved by my actions since I have been connected with the University, that there is no difference between myself and those who hold this language as to the propriety of giving the graduates a voice in the selection of the Fellows. University legislation is, however, a very serious matter, and not to be undertaken without a good deal of thought and deliberation. In this particular instance you are confronted with a special difficulty, that of providing adequately for the representation of the minority, whose claims none of us would desire to ignore. There is also this to be remembered, that changes of the law affecting one University to a certain extent involve the adoption of similar changes in regard to the others. In regard, however, to this question of the election of Fellows, experience has fortunately shown us that it is possible to give a voice to the graduates in their selection without modifying the Act, and its revision may, for this reason, be regarded as less immediately urgent than it might otherwise have been. The same question has, as you are aware, been under consideration in reference to the Bombay University which, like yours, has a body of graduates representing a variety of different elements. The difficulty of devising a system of

election which should secure to each of these elements a suitable amount of representation would be very great, and the University of Bombay is, I understand, prepared, at your suggestion, to follow the example set here, and to proceed experimentally upon the lines which we have adopted. You may be quite sure that, even if we do not at this moment see our way to legislate in reference to this point just now, the privilege which I have been able to confer upon the graduates is not likely to be restricted. The sound judgment which they have shown in exercising that privilege renders me indeed disposed to extend its scope, and I will gladly consider whether this cannot be done before the time comes when I shall again meet you in this building

These are the only matters of University business, strictly speaking, which I wish to refer to, but as you allow me to take advantage of these occasions in order to mention to you any questions affecting the University in which I am specially interested, I should like this afternoon to refer for a moment to such a question.

I have noticed with much pleasure, and I desire to commend to all the friends and supporters of the University, the movement which has lately been set on foot by the society known as that for the higher training of young men in Calcutta. I feel no doubt that there is

room for such a movement, and that much good may be done by it. What are the facts? This University is, as we all know, an examining University. Our students have to satisfy us that they have attended lectures at one of the affiliated institutions, and they are required to pass an examination which shall prove that their studies have provided them with a certain amount of knowledge, and we thereupon bestow upon them an academical title. This is, I am afraid the beginning and the end of our connection with them. We do not attempt to take charge of them in any sense during the time which they spend in preparing for their degree, we are not responsible for their health, for their surroundings, and we do not seek to exercise any supervision over their private life. In some of the affiliated institutions no doubt some attempt may be made in this direction, but this affects only a very small minority of the students. The great bulk of them are, save for the fact that they attend the classes of a school or college during a few hours of the day, absolutely uncared for.

The result is that we have some six or seven thousand young men between the ages of 17 and 29 turned loose in this wilderness of a city, exposed to its temptations and dangers without any precautions to ensure that their lives shall be healthy, or happy, or respectable. The

picture is one which it is impossible to contemplate without the deepest misgivings. The position of the lads who come here from the mofussil must, at all events when they first arrive here, be one of the greatest isolation. They are, perhaps, separated by hundreds of miles from their friends and relations, and Heaven knows what sort of friends and what sort of connections they will form here if they are left to their own devices. No contrast could be sharper than that between the condition of the young men who take their degree in the Calcutta University and that of the students of one of our old English Universities. In the latter case you have the college with all its comforts and resources, its social life, its strict discipline and supervision; you have the intercourse of student with student, the *esprit de corps* which makes a young man proud of his college, the intimacy of teacher and pupil, and the influence of the former over the latter; the pleasant associations of the cricket fields and the river—all these build up a life, which has its social and domestic side amidst the healthiest of moral and material surroundings. All these conditions are absent here. A young man coming to Calcutta from a distant town is a mere drop in this great sea, uncared for, exposed to every temptation and every discomfort, unknown perhaps to his fellow students—perhaps

even to his teachers. Can we be surprised if many of them do not pass through the ordeal without the worst results alike to body and mind?

This, Gentlemen, is, I understand, the state of things which the association, of which I have spoken, desires to improve. Let us be under no illusions as to the difficulty of the task. I hope it will not be supposed for a moment that, when I referred just now to the old English Universities, I believed that it was possible to reproduce them, or anything like them, in this country. I mentioned them rather with the object of suggesting that a student at Oxford or Cambridge would not have a much better chance of escaping the dangers which beset our young men here if he was exposed to them to the same extent.

I believe, however, that, without aiming at too high an ideal, it is within our power to do something to mitigate the evil, and I must express the pleasure with which I read the address recently delivered by Mr Risley upon the subject of this movement. I understand that, in the opinion of the society, there are three directions in which some thing may be done. The work is, I am informed, to be divided into three sections—the Literary section, the Athletic section, and the General section. The Literary section will be concerned with books which the

students may be expected to read outside of their regular school or college work. The Athletic section proposes to encourage those healthy games and out-door exercises which play so large a part in the education of English youth, while the General section has for its object the exercise of a useful influence over the conduct and character of the young men. It would be impossible within the limits of the observations which I am now offering to you to consider the possibilities which lie before us in these different directions. I can sum up all that I will venture to say this evening in a very few words.

In regard to reading, I see no difficulty in adopting the suggestion that a list of books should be prepared and recommended to our young friends for their reading—a list which would put them in the way of reading books quite as interesting as, and very much better for them than, the mischievous trash of which I believe many of them are copious consumers. Such a list, to be added to from time to time, could probably be prepared without very much trouble. If, however, this movement is to come to anything, I should like to look forward to the time when it will be possible to provide our students, not only with a list of books, but with the books themselves, and with convenient rooms in which to read them. A Library—perhaps a lending Library—with reading and recreation

rooms attached, would, it seems to me, be a very admirable adjunct to the University. I say this without casting any reflection upon the existing University Library, which is intended mainly for the use of resident Fellows. I know that, under the regulations, persons who are not Fellows may obtain special permission to use that Library, and even to borrow books from it, for purposes of literary research, but I doubt whether it could ever be made available as a popular Library for the bulk of the students.

As to the pursuit of athletic exercises, I do not believe that any amount of gymnastics will make up for the absence of such games as cricket and foot-ball. I cannot resist quoting Mr. Risley's dictum when he said that "the memory of the pious founder who endowed the schools of Calcutta with a suitable play ground will be held in ever lasting remembrance when many more serious matters have been forgotten." I should like to look forward to the time when suitable grounds of this kind will be provided for the use of our University students.

Of the work of the general section, it has been said with truth that the endeavour to form the character, and to guide the moral conduct, of our young men is one of immense difficulty. I believe you can inculcate morality by precept and example, but I have not much faith in precept alone. Our schools, again, are,



as a rule, day schools, and home influences, upon which so much depends, are, I suspect, much less strong here than they are in Europe. I have, however, an almost unlimited belief in the results which can be produced upon the young by the personal influence of individuals, and I believe that it is within the bounds of possibility that men might be found in this country capable of exercising such an influence over our students and of exercising it with very far-reaching and very salutary results. If we could find here even one or two men animated by the same unselfish desire to do good and to spread the knowledge of the truth, as the late Mr. Arnold Toynbee, whose name may be familiar to some of you, the difficulty would, I believe, disappear. We should, however, require not only the men but some kind of an organization for them to work under, and my thoughts recur to a movement in which I took some part before I left England—I mean that for the extension of University teaching instituted not many years ago by Mr. Goschen and a few other persons connected with the great Universities. The object of different movements was the establishment of different centres at which courses of lectures might be given by men carefully selected from amongst the most promising members of the University in subjects especially interesting to the residents of the

localities selected. The movement has been very successful, and there is hardly any subject upon which lectures have not been given, and they have been very largely attended and have, I believe, served to awaken a new interest in many objects of study hitherto completely neglected, except in the great centres of education. It is beyond the bounds of possibility that teaching of this kind might be undertaken in Calcutta, not necessarily in subjects bearing directly upon the University examinations, but upon such subjects as history, literature, and those social, ethical and economical questions in which we, all of us, take an interest?

But, Gentlemen, even if we are to assume that we have got the men and established the organization, it would be absolutely necessary, if the experiment is to be tried with any degree of success, that there should be some suitable place at which students and teachers should come together, and for this reason I should like to see the Association, of which I am speaking, provided with a head quarters of its own in a central position. Its principal features would be a Library, with one or two lecture and reading rooms attached, and if this building stood by the side of a suitable recreation ground, our institution would become complete. All this may be unpractical and unattainable, and there may possibly be difficulties in the way which I

have not foreseen. The idea seems, however, to be one worth discussion, and I believe that, if it were to be thoroughly matured, you would find many persons ready to give it their encouragement and their practical support. I, for one, shall be very glad indeed to do so.

And now, Mr. Vice-Chancellor, it only remains for me to congratulate the young men upon whom degrees have been conferred this afternoon, and to express my cordial hope that for them, and for the University, of which they are members, the new academical year may bring nothing but good.

*The 23rd January, 1892*

The Hon'ble Mr Justice Gooroo Dass  
Banerjee, M A, D L

*Vice Chancellor*

YOUR EXCELLENCY, LADIES AND GENTLEMEN,

HAVING had the honour of addressing the Convocation on two previous occasions, I wished very much this time to be a listener and not a speaker, but though that was my wish, a wish that was a command unto me, has assigned to me the present situation, and I must do my best to fulfil its obligations, after thanking His Excellency for the kind words he has been pleased to say of me, and thanking you for the evident marks of kindness to me, with which you have listened to those words

Following the practice of former years, I shall venture to occupy for a few moments your time, if not also your attention, with a brief retrospect of our past academic session, I shall then touch upon some of the important educational problems that are exercising the public mind, and I shall conclude with the usual words of congratulation and advice to those who have just obtained their degrees

The doubt I have expressed as to my being able to engage your attention, implies no

trust in your patience, wearied as you must have been with the protracted and monotonous ceremony you have been witnessing; it only indicates mistrust in my own power of arresting attention, and some mistrust also in the attractiveness of my subject. For amidst events of deep and mournful interest around, the incidents of the academic year under review were scarcely of a stirring character. But such as they were, they have been enough to keep us engaged; they occupied their due share of public attention; and they evoked criticisms, often severe, but always instructive

The number of candidates for our examinations in the past year was, I observe, less than the number in the year preceding. One cause of this is, I think, to be found in our own statistics. The successful candidates at the Entrance and F. A. examinations of 1889, who would in due course form respectively the majority of the candidates for the F. A. and A examinations of 1891, were comparatively small in number, the year 1889 having been, you will remember, a year of heavy failures; and the year 1890, which was one of fair average results, did not leave any unusually large residue of unsuccessful candidates to make up the deficiency.

Another circumstance which may also partly account for this decrease, was the exercise of

greater care and discrimination by the heads of institutions in sending up candidates for examination. So far as the falling off is due to this cause, it need not create much misgiving, especially when our schools and colleges, which are the real source of our strength, are steadily increasing in number.

The question whether the growth of our educational institutions has not reached a point after which their further growth requires to be regulated and restrained, came up before the Senate last year, and is still under consideration.

Some are of opinion that new schools and colleges should be recognised and affiliated irrespective of their effect on older institutions, and then free competition would lead to the survival of the fittest, while others maintain that if rival institutions opened for purposes of gain but not required to satisfy any real want, are allowed to exist, they lead to unhealthy competition, injurious to the interests of discipline and sound education. There is some force in the argument on each side.

Remembering that it is only a small fraction of the vast population of the country that shares the benefits of education, we must not too rigidly adhere to the principle that demand should precede supply, but should sometimes allow supply to anticipate and create demand as it not unfrequently does. But on the other

hand, it must be borne in mind that as in nine cases out of ten the customer here is not likely to be a competent judge of the commodity, free competition requires control to secure efficiency and usefulness.

The subject involves conflicting considerations of some nicety, and much will always depend upon the good sense and discrimination of the controlling authority. We may hope that the question will be considered by the Senate in all its bearings, and a satisfactory solution will soon be arrived at.

The Regulations relating to the examinations in the several Faculties have undergone revision more or less during the past year.

The changes in the Arts Regulations relate to matters of detail and not of principle, and so I shall not detain you with any notice of them.

The scheme of Law Studies has been carefully revised by a Committee consisting of a learned Judge of the High Court who is the President of the Faculty of Law, and of the Advocate-General, the Senior Government Pleader, one of the leading Attorneys, and two experienced Professors of Law representing the affiliated Law Colleges. A scheme thus prepared may well be accepted as including all that it is necessary to equip the young lawyer with, to qualify him for the responsible duties of his profession; and the B.L. degree will, I hope,

continue to enjoy and deserve the recognition it has hitherto had, as a test of fitness for entering the profession or the judicial service

In the Regulations in Medicine, an important change has been introduced requiring unsuccessful candidates to go through a fresh course of instruction in the subjects in which they are found deficient, before they are admitted to examination again. The rule is intended to secure that standard of proficiency which is necessary to be attained by those who must be entrusted with life and health.

The Regulations in Engineering have been referred for revision to the Faculty of Engineering, along with a letter from the Director of Public Instruction and a Resolution of the Government of Bengal recommending certain changes. One of these recommendations is to introduce an alternative course for Mining Engineers. The somewhat better prospects held out to graduates in Engineering in the Government Resolution just referred to, may, I hope, make our degrees in Engineering more attractive than they have hitherto been.

The privilege granted last year to the M A's and holders of corresponding degrees in the other Faculties to elect two gentlemen from among themselves for appointment as Fellows, was again allowed by His Excellency the Chancellor to be exercised this year, and electors



resident in the mofussil were invited to take part in the election by signing their voting papers in the presence of a Magistrate. How greatly the privilege is valued is shown by the fact that out of about 900 Masters and Doctors whose names are on our rolls, no less than 641 took part in the election, and voting papers came from the most distant parts of the Empire. The voting resulted in the election of two well-known gentlemen, Babu Prannath Pandit and Babu Upendranath Mitra, and I am glad to say that their election has met with the approval of His Excellency. To these and the other gentlemen who have been just appointed Fellows, I accord a most hearty welcome.

The result of the last election is a source of gratification to me, not only because it gives me a second time the pleasing occasion for congratulating my fellow-graduates on their success, but also because it gives us just ground for entertaining the hope that under the guidance of the enlightened Statesman whose liberal mind devised the experiment, what was commenced as an experimental measure may at least become part of the recognised customary constitution of the University.

Whilst welcoming our new colleagues, I must not forget to pay the customary tribute of respect that is due to those whom we have lost during the past year. To some of them that

tribute is due as a matter of something more than mere conventional formality

Mr Downing was a member of the Faculty of Engineering and materially helped the Faculty in its deliberations on all important questions. As the head of the Seebpore Engineering College, the only institution of its kind in Bengal, he had an active share in the training of our young men in a profession the importance of which is being realised more and more every day. At a time when the scheme of education in Engineering is about to undergo important alterations, the loss occasioned by his death must be greatly felt.

In Raja Rajendralala Mitra the University has lost one of its most distinguished members, and the learned world a scholar of rare attainments. His reputation was not confined to his own country, but his many and erudite works made his name well known wherever Oriental scholarship is prized and respected. In recognition of his profound learning the University conferred on him the Honorary Degree of Doctor in Law, and by honouring him has honoured itself. He took a leading part in the proceedings of the University, he always maintained his point with impressive eloquence and indomitable courage, and his weighty words of wit and wisdom will long be remembered in this hall.

Pandit Iswar Chandra Vidyasagar was a Fellow of this University ever since its establishment in 1857. During its early days he took an active interest in its progress ; and though latterly, having in effect retired from public life, he ceased to attend our meetings, he has done the University and the cause of education lasting service by establishing the first affiliated private college under native management, which has served as a model for many others that have since come into existence. He was a great friend of female education, and a staunch advocate of woman's rights ; and for the solid work he has done as an educationist, as a social reformer and as a philanthropist, his country will ever remain deeply indebted to him. If Rajendralala's was a massive intellect stimulated by an ardent desire for knowledge, Vidyasagar's was a generous heart and a resolute will impelled to action by an over-flowing love for humanity. The lives of these two eminent men as representing two great types of character, are worthy of careful study by those who long for intellectual and moral greatness.

In Pandit Adjudhya Nath we have lost another distinguished colleague, a man ' of whom,' as the Vice-Chancellor of the Allahabad University has justly remarked, ' any country and any race might be proud.' His numerous

professional and other engagements in the North West left him little time, it is true, to take any active share in our work, but his warm sympathy for our educated young men in all their hopes and aspirations, and his earnest exertions and immense self sacrifice to promote the good of his country, made him loved and respected by the educated classes all over India, and Bengal mourns his loss as deeply as his native province

There is yet another and a very much heavier loss which we have to mourn,—a loss that grieves not this country alone but has plunged in deep sorrow the whole Empire of Britain,—the loss not of a colleague but of a Prince who in the natural order of things would have been our future Ruler, and who had endeared himself so much to the people of this country by his recent visit While this melancholy event is so fresh in our memory, we cannot take part in a public ceremony like this, without a respectful expression of our profound sorrow for the loss, and of our heart-felt loyal sympathy for our beloved Sovereign, to whose beneficent rule we owe the blessing of that liberal education which this University has been established to promote

I shall now, as I proposed at the outset, touch upon one or two of the educational problems that pressingly demand solution

It is said, not without some truth, that the University is turning out graduates and undergraduates in much larger numbers than can find suitable employment, and that whilst the education that it encourages is so ill-remunerative, the cost of time and energy that preparation for its examinations demands is disproportionately high. The question therefore presses upon us, how to regulate our courses of study so as to ensure the greatest usefulness and occasion the least loss of time and energy to the student.

As regards the courses of study prescribed for examinations in the special Faculties of Law and Medicine, it is not easy to see what useful change the University can introduce. These courses have been settled by distinguished members of the respective professions with due regard to their usefulness for the careers for which they are intended to train our graduates ; and considering the grave responsibilities to be undertaken, they cannot be said to be too exacting in their demand upon the time and attention of the student. If skilled labour in these professions does not find sufficient work or adequate remuneration, the law of supply and demand must be left to bring about the necessary economic equilibrium.

The case, however, is somewhat different with regard to our course of study in Engineering. Here it is, I think, possible for the University

to introduce changes for the better. Though a well qualified body of legal or medical practitioners can create no new work for themselves, unless it be by making people over sensitive about their legal rights or health—a state of things not very desirable in itself—a body of Engineers or persons duly trained in those branches of science and art which will enable them to develop the material resources of the country, can create work for themselves and wealth for others.

But even here the University unaided can do very little. It may prescribe courses of study and institute examinations in Mining Engineering or Agriculture, or other similar subjects, but unless there are colleges established competent to give a thorough and efficient theoretical and practical training in those subjects, the prescribed courses of study can never be profitably pursued, and the examinations creditably passed.

But how are we to have such a college established? It must be a long time before private liberality, which is taxed in so many ways, can be expected to endow an institution of this sort. Though I am extremely reluctant to ask my countrymen to invoke the aid of Government where they can help it, in the present instance I must say we cannot do without such aid. We ought therefore to be deeply thankful to Sir

Charles Elliott for the views expressed by him in the Resolution already alluded to, where he says : "He considers that the increase of the number of young men trained to engineering pursuits and qualified by their training to develop the resources of the province, is an object on which he is justified in incurring large outlay, since he is confident that all such outlay will be fully reproductive."

The policy indicated in this Resolution regarding the training of our young men in Engineering and Agriculture will, if fully carried out, as I confidently hope it will be, mark a new era in the educational and the general progress of the country, and the dreams of gold of which we recently heard so much, will be realised though in a somewhat different shape.

In the courses of study prescribed for our Arts examinations I think it is not only desirable, but absolutely necessary, to introduce certain changes, and I am glad to say that the attention of the University has already been drawn in this direction

Our Entrance examination every year attracts several thousands of candidates, of whom only a small number intend to pursue their studies in Arts any further, the rest being anxious to pass the examination to qualify themselves for some occupation for which an Entrance certificate is considered a necessary or

a desirable recommendation. It would therefore be ignoring the case of this large body of candidates if the Entrance course is prescribed only with a view to train students for entering the University. It may no doubt be said that those who do not intend to enter the University need not come up for the Entrance examination. But the passing of this examination implies a certain well recognised educational and even social position, which has made the examination so attractive, and in the interests of education and progress, we ought to do our best to foster the generous ambition which even the intending cultivator or mechanic feels to be an undergraduate of the University. Considering, however, the great diversity of careers for which the Entrance examination will have to prepare the students, if it is to be organised for such a comprehensive object, the prescribed course of study must consist of a large number of alternative subjects, each being suited for a particular career, but everyone of them ensuring a certain amount of mental training. If such a scheme is judiciously devised, it will qualify our undergraduates not only for literary and scientific careers, but also for industrial and commercial pursuits—a thing that is very much needed, to remove the block caused by overcrowding in their avenues to employment.



The movement recently set on foot to reconcile sea voyages with Hindu orthodoxy may, if it succeeds, stimulate commercial activity and enterprise, and thereby open fresh fields of employment for our educated young men.

I have hitherto been, dealing with the question of the usefulness of our University education solely with reference to economic considerations, which no doubt claim precedence over all others. But though to enable us to supply ourselves with the necessities of life must be the first object of education, to earn wealth is certainly not its sole nor its chief end. A mind well trained and equipped has always been regarded by its possessor as more valuable than any material wealth. Kepler amidst all his difficulties used to say that he would rather be the author of the works he had written than possess the Duchy of Saxony. But why go to Germany for such examples? In this classic land of ours in its good olden days honourable and contented poverty was the common lot of the learned classes. And it was when our learned classes cared little for material wealth that they were able to lay by those invaluable intellectual treasures which are still the pride of their nation. The mind is the noblest part of our being, and education which improves and enriches the mind so as to make it happy within itself, can never be said to be useless, even if it does not enable

one to earn the means of physical comfort and enjoyment

It should therefore be our aim to encourage such education as not only brings on material prosperity, but also improves and enriches the mind —education which is not only a means to an ulterior end, but is an end in itself, so that even if our graduates and under graduates are unable to make their education a means of earning wealth, they may not have any just ground of complaint that preparation for our examinations has been useless labour. And we should carefully ascertain and remove, so far as we can, every cause that stands in the way of our securing this great object

Now one of the causes which interferes with our University education having a wholesome disciplinary effect on the mind, is, according to certain competent authorities, the great extent of our courses of study. Teachers and professors in order to get through the work have, we are told, to skim over the surface, and they cannot find time to impress on their pupils those deeper lessons that underlie all literature and science, while, on the other hand, the majority of students are so completely ground down by the weight of the burden imposed on them, that they find no opportunity of exercising their own powers, and they feel little pleasure in their study

I would earnestly call the attention of our Boards of Studies to the subject, and I have no doubt that they will do their best to remove the evils complained of. Not that I would allow our standards to be lowered in the slightest degree, but I think that the standard of an examination is really raised not so much by requiring a more extensive but superficial reading as by insisting on a deeper culture and a more thorough appreciation of what is read. Knowledge forced into the mind under high pressure only inflates the mind with conceit, without producing any healthy expansion of ideas ; it strains and enervates instead of exercising and invigorating the mental powers.

But if the great extent of the courses of study prevents instruction from being impressive, and stands in the way of our education producing any lasting effect, the inconvenient and unmanageably large size of the classes in most of our schools and colleges, I fear, leads no less to the same result. It prevents teachers from looking to the individual wants of pupils and from exercising that personal influence upon them which is essential to efficient teaching. Speaking in the presence of so many able and experienced teachers and professors, I need hardly add that the teacher should not only impart to those seated at his feet the knowledge he possesses, but should

also inspire them with the enthusiasm that animates him, should stimulate them with the thirst for knowledge which he feels, that the instruction given might be imbibed with eagerness and delight. He should, to use the expressive language of our ancient traditions, bless them with his own intellectual blessedness.

Another cause which operates prejudicially in a similar way, is the time-serving spirit in which our young men often pursue their study. A pernicious habit, which I am sorry to hear is gaining strength, prevails with the great bulk of our students of reading, not with a view to gain knowledge and improve the mind, but merely with a view to pass examinations. It is high time now that our teachers and professors should exert all their influence resolutely to put down this evil, and should use every opportunity forcibly to point out to their pupils the lamentable folly of wasting their time and energy in learning the petty art of achieving unmerited success at the temporary trials in the examination hall, when they should be improving and strengthening their minds to qualify them for the continued trial in life.

Whilst imputing to our students the blame that justly attaches to them, I must not disclaim our own share of it. Our examinations have, no doubt from a desire to make them thorough and searching, occasionally been such as to require

special preparation as distinguished from such general study of the prescribed subjects as a student desirous of gaining knowledge and improving his mind would naturally go through. We have sometimes demanded from our examinees a too minute knowledge of minor details, or knowledge of a sort that is not likely to be necessary or useful anywhere except in the examination hall. As a very eminent and experienced examiner, Professor Huxley, has remarked 'examination like fire, is a good servant, but a bad master.' It should serve as a test for diligent and thoughtful study, instead of making study serve its peculiar requirements.

One great reason why our University education fails to awaken much original thinking, is because it is imparted through the medium of a difficult foreign language, the genius of which is so widely different from that of our own. The acquisition of such a language must to a great extent be the work of imitation; and the habit of imitation gradually becomes so deep-rooted as to influence our intellectual operations generally. Again, the costly foreign drapery in which our students have to clothe their thoughts, taxes their limited mental resources to an extent which does not leave enough for the proper feeding and fostering of thought. The only way out of the difficulty is

for the student to economise his means and to forego all desire for finery in language and concentrate his efforts to the cultivation of the thinking faculty, and he may rest assured that noble thoughts never fail to command attention, though clad in plain and homely garb.

Perhaps the most potent of all the reasons why our education often fails to improve and invigorate the mind, and why the promises of youth are in many cases so little fulfilled in later years, is our deplorable neglect of physical education. If we had left our young men alone, our responsibility for this neglect might not have been equally great. But as it is, we impose upon them heavy intellectual work, and by means of our degrees and other marks of distinction supply a powerful stimulus for such work, and yet we take no care to strengthen the body to enable it to bear the strain. The result is that so long as the stimulus acts, our young men work hard, and thereby exhaust their unreplenished powers, and when the stimulus is gone, their capacity for work is permanently impaired. Any attempt to improve the mind without invigorating the vital energy would be like an attempt to increase the efficiency of machinery by mere internal adjustment without supplying adequate motive power.

The University can do very little to remedy the evil, but those who are intrusted with the

management of schools and colleges should never forget their responsibility in this matter. They should strongly impress upon their students the indispensable necessity of attending to health, and they should encourage healthful and harmless physical exercise, and supply facilities for it, without, however, introducing any element of compulsion or restraint. One very hopeful sign of progress in this direction is to be found in the fact that the Lieutenant-Governor of the Province is taking a kindly personal interest in the physical well-being of our students; and I take this opportunity of sincerely thanking His Honour for the encouragement they have been receiving from him. And may I here appeal to Government and private liberality to acquire for us some suitable play-ground near the Senate House where our under-graduates may resort, so that side by side with the seat of those trials that so severely tax the mind, there may be a place for refreshing recreation to strengthen the body, and the University may be associated not only with distressing thoughts of impending examinations, but also with joyous recollections of youthful pastime and innocent pleasure?

There is one other educational topic upon which I have a word to say. A good deal of adverse criticism, sometimes proceeding from high authorities, is levelled against the fluctuating percentage of failures at our examinations,

which no doubt ranges between widely divergent limits. The fact commented upon certainly requires examination, and I must thank our critics for drawing attention pointedly to it. If it is due to any variation in our standard, the result is clearly unfair to the examinees. But it may be due to other causes besides, as a little consideration will show. Ordinarily no doubt, one year is just as good as another, and the percentage of good candidates would not vary greatly from year to year. But owing to some change in the teaching staff of a large college, or owing to an epidemic such as influenza (causes which are not altogether imaginary, but have sometimes been in actual operation) the percentage of ill prepared candidates in any year may greatly exceed the average. Besides, there are, as every one who has experience in the line knows, good and bad years in respect of the proportion of good and bad students in a class, just as there are good and bad years in respect of many natural phenomena, though we are not always able to ascertain the cause. So then the University may not always and alone be responsible for the fluctuations noticed. So far as it is, it should do its best to prevent any recurrence of the evil. One of the remedies suggested, the appointment of a permanent Board of Examiners, though theoretically perfect, involves many practical difficulties. The subject



will, however, I hope, receive careful consideration soon.

Whilst on this subject of criticism on our work, I would beg leave to say to our critics in all sincerity and earnestness, that such of them as are in a position directly to assist the University in its deliberations, will do immensely greater service to it if they will favour it with their counsels first, and then, if need be, with their criticisms next.

I must now offer my young friends who have just obtained their degrees my most hearty congratulations. The success of the lady-graduates, one of whom I have had the pleasure of admitting to her degree, is to my mind matter for special congratulation. In saying this I am far from insinuating that their success was unexpected or exceptional; on the contrary, considering the highly susceptible nature of the gentler sex which enables them to imbibe knowledge soon and retain it long, such success is but natural, and the poet truly says .

“स्त्रियो हि नाम खल्वेता निसर्गादेव पण्डिता ।

पुरुषाणाम् पाण्डित्यं शस्त्रैरेवोपदिश्यते ॥”

‘Men seeking knowledge long must strive,  
And over many volumes pore ,  
But favoured women all their lore  
With ease from Nature’s grace derive’

What I mean to say is that their success is a more sure index of the progress of education

than the success of young men can be. Young men may and very often do seek for knowledge in order to succeed in life, but when women, who are far less likely to be swayed by such motives, seek for it, the love of knowledge for its own sake must be influencing those whose influence upon society though gentle is irresistible.

I would also specially congratulate the three distinguished graduates in Arts who have won our most valuable prize—the Premchand Roychand Studentship, and the young Doctor who, after a brilliant college career, has so well earned the highest degree in Medicine. I would, at the same time, remind the former that their valuable prizes though given as rewards for past labour are really intended as incentives to future exertion, and I would exhort the latter to emulate the example of the eminent members of his noble profession at home and abroad.

Many of you, my young friends, may be thinking now that you have passed through the first stage of life, the stage of preparation, and are about to enter the second, the stage of action. The first stage with its incessant toil and rigid discipline may have seemed to you a disagreeable one, while youthful fancy may be painting the second in glowing colours as the stage of unrestrained activity and unimpeded fruition. I should have been most unwilling to dispel this

pleasing illusion, had I not been firmly convinced that it is the source of little joy and much sorrow. The illusion must soon disappear and leave painful disappointment behind. Better far that we should at once know the realities of our situation, be they agreeable or disagreeable, to be prepared beforehand to meet what awaits us.

Now one of the most distressing realities of the world you are going to enter, is the immense disproportion between the many that toil and the few that succeed. If at any of the examinations held in this hall there is heavy failure, the result attracts public attention, and evokes criticism, and steps are taken to prevent its recurrence in future. But who can criticise to any purpose the conduct of the world's examinations? We must take the world as it is. But if you cannot make the world conform to your views, you must not, on the other hand, servilely suit yourselves to the world to achieve success. Depend upon it that there is often more honour in deserving success, than in attaining it. Have firm faith in the consoling truth that in the inscrutable dispensations of Providence, out of evil cometh good, and that adversity is not an unmixed evil. I do not ask you to imitate the example of the pious lady in the Puranas who preferred adversity to prosperity because it enabled her better to remember her

Maker, for prosperity is not necessarily an evil, and should therefore be greeted when she comes. But I do ask you to submit, if it ever be your lot to do so, to adversity's stern and chastening rule with calmness and fortitude. If she bears a frowning look, remember that

Scared at her frown terrific fly  
Self-pleasing folly's idle brood,  
Wild law, liver, noise, and thoughtless joy,  
And leave us leisure to be good."

Another perplexing reality of our situation is the strange inconsistency between profession and practice. Very few men outwardly profess any principles of doubtful propriety, but fewer still perhaps are they who can inwardly say unto themselves they have never swerved from their professed principles. As students you have spent much time in learning principles, be it then your first aim upon entering life rigidly to adhere to those principles in spite of the contaminating influence of example. If you wish to succeed in life, that is, if you wish to control the material forces of Nature and the still more subtle forces that move society, so as to make them sub serve your purpose, you must possess a powerful and a resolute will,—a will at least as powerful and resolute as can enable you to bring your own actions into conformity with the principles you profess.

If you are able to surmount these difficulties, if you can reconcile your practice with your principles, and if furthermore, you can reconcile yourself with your lot, you shall have earned that peace within, that true source of happiness, which even the most successful men often fail to attain. And your success, though measured by the amount of work done it may not be great, will surely not be small if measured by the moral strength acquired, strength which will not only sustain you in the race of life, but will stand you in good stead even in that awful stage of it that leads to eternity.

*The 28th January, 1893*

The Most Hon'ble Henry Charles Keith,  
Marquis of Lansdowne, G C M G

*Chancellor*

MR. VICE CHANCELLOR, LADIES AND GENTLEMEN,

This is the fifth occasion upon which I have had the pleasure of meeting the members of the University in Convocation, and I hope you will regard it as some evidence of the interest which I take in your affairs, that I should never have allowed any other engagement to stand in the way of that which I am now fulfilling.

I will, in accordance with my custom, refer very briefly to one or two matters in which, as your Chancellor, I have been specially concerned during the last twelve months.

I think you will, in the first place, expect me to make some acknowledgment of the services which have been rendered to this University by Mr Justice Gooroo Dass Banerjee, who has lately resigned the Vice Chancellorship. Himself a member of the University, he has shown himself thoroughly able to understand its wants. During his three years' tenure, he has discharged with much tact and ability the difficult duties of his office, and has succeeded

in winning for himself the respect of all those with whom he has been brought into contact.

The University is fortunate in obtaining as Mr. Justice Banerjee's successor the learned gentleman who now occupies the Vice-Chancellor's chair. There is a Latin saying which we Englishmen are fond of quoting—*Uno avulso non deficit alter*, which I might translate freely by saying that the High Court has given us another Vice-Chancellor in all respects likely to fulfil worthily the duties of his high office. I believe I am right in saying that, if Mr. Justice Pigot's appointment has been criticised, it has been solely on the ground that he, like both his predecessors, has been a member of the High Court, and that it was time we looked elsewhere. Well, gentlemen, I should be sorry to admit that we could not find a Vice-Chancellor outside the High Court, but I venture to think that it is extremely fortunate that we are able to look to that eminent body as a frequent source of supply. The Judges of the High Court occupy a position of great dignity and independence. They bring with them a knowledge of the distinguished profession which a large number of students of this University are always likely to follow, and I think we may add to these qualifications another namely, that at a time when the officials of the Executive Government are absent from Calcutta,

and are commonly, but most erroneously, believed to be leading a life of careless ease at remote hill stations, the High Court Judges are to be found at their post within this city, and are consequently able to attend continuously to the business of the University. I am sure we are, all of us, grateful to Mr Justice Pigot for having accepted an office which, as we well know, is far from being a sinecure.

I have on these occasions, more than once said a few words to you with regard to the election of fellows of the University. It has, as you are aware, been my object gradually to reduce the number of the Senate, and to avoid conferring Fellowships upon gentlemen unconnected with this Province, or otherwise unlikely to take a useful part in the affairs of the University. In pursuance of this object we have, during the past four years, only filled up a portion of the vacancies which arose. At the end of last year there were 11 vacancies, and of these only nine have been filled up. Then you will remember that ever since 1889 I have asked the graduates of the University to assist me in selecting some of the new Fellows. During the last three years two Fellows per annum have been appointed on the recommendation of the graduates. On the present occasion the number has been increased to three, and this has provided an opportunity for allowing



the graduates to elect for the first time a member of the Medical Faculty. I am glad to say that I have been assured by the Vice-Chancellor that the three gentlemen who have been elected are likely to fulfil, in respect of their character and qualifications, the expectation with which I resorted to this mode of selection for filling up a portion of the vacancies in the Senate. This leads me to mention that during the past year I have had a good deal of correspondence with gentlemen interested in this matter, both upon the subject of the qualifications of candidates for election, and also as to the qualifications of those members of the University by whom the Fellows are selected under this new arrangement. It was represented to me and I think with good reason, that under the rules in force some gentlemen, in all respects deserving of the honour of a Fellowship, were not eligible for it, and also that the rule which restricted the franchise to M. A.'s or the holders of equivalent, or higher degrees, operated hardly with regard to some of the senior B. A.'s who had graduated before 1867. We have introduced certain changes in order to extend the qualification in each case. Under the present rules candidates for election must be (1) in the Faculty of Arts, M. A.'s or B. A.'s who graduate before 1867; (2) in the Faculty of Law, holders of the D. L. degree; (3) in the Faculty of Medicine,

Doctors or M B's of ten years' standing, and (4) in the Faculty of Engineering, Masters or B C I's of ten years' standing. The electors, on the other hand, must be either M A's or holders of equivalent or higher degrees or B A's who graduated before 1867. I have dwelt upon this subject because it is, I think, a good illustration of the necessity of proceeding experimentally when dealing with these somewhat intricate questions. There is one other observation which I should like to make with regard to the Senate of the University. It seems to me of special importance that we should have a strong and thoroughly representative Senate, because it is by no means impossible that the Senate will, before long, have a novel and most important and responsible function entrusted to it. It is, I think, generally known that we are now awaiting the Secretary of State's official sanction to the introduction of new regulations, under which both the procedure and constitution of the Legislative Councils will be materially altered. This is not the occasion for a disquisition upon this momentous subject. You all know that our object is to render these Legislative bodies more representative than they have yet been and to give a wide scope for their utility by increasing their opportunities for taking part in public business. We have proposed—and I shall be disappointed if our

proposal is not accepted—that the Senate of this University should be allowed to select one of the Additional Members of the Bengal Legislative Council. I have sometimes heard it said by strict educationalists that it was desirable that educational institutions should have as little to do as possible, with politics, and that it was consequently a grave mistake to allow Indian Universities to enter the political arena. That is no doubt on the face of it a plausible view, but it is one which a closer examination of the subject has led me not to accept. In the first place, it seems to me most important that what I may speak of as the literary class of the Indian community should not be unrepresented upon the reconstituted Councils, and I know of no quarter to which we can have recourse for this purpose with more likelihood of success than the Universities. I feel sure that they will exercise their choice with circumspection, and will give us Members likely to enhance the reputation alike of the Councils and of the Universities. As for the objection to encouraging members of the University to meddle in political questions, I have a shrewd idea that nothing which we can do or leave undone will prevent them from interesting themselves in such questions, and that every one will gain if we give them a regular and legitimate opportunity of making themselves felt as political factors.

There is one other matter about which I should like to say a few words. Some of you may recollect that when I addressed you here last year, I spoke with some anxiety of the position in which a great many of the students of the University find themselves when they come up to Calcutta to prosecute their studies. I dwelt upon the difficulties encountered by a merely examining University in dealing with a question of this sort, and I expressed a hope that some efforts might be made to provide for the moral supervision of the students, for the improvement of their surroundings, and for the promotion of healthy physical exercises and recreation. I expressed my approval of an Association which some friends of the University had lately created for the promotion of the higher training of young men. The subject is full of difficulty, and it was not to be expected that much would be achieved by the Society or by any other within a short time. I am glad, however, to know that the matter is still receiving attention. It has been dealt with in a most able and suggestive manner in a recently published Resolution of the Bengal Government, which should be read with care by all who have not yet seen it. I rejoice to find that Sir Charles Elliott, than whom the students of this University have no warmer or more sympathetic friend, has given the weight of his high authority

in favour of the view that the relations of the principals, professors, and teachers in Government colleges and schools to their students ought not to begin and end in the lecture-room, and that he has spoken in terms of well-merited commendation of those members of the educational staff who have "devoted themselves to joining their boys both in athletic games and in intellectual pursuits which lie outside the ordinary curriculum of the University." I feel no doubt whatever that His Honour is right when he says that the "kindly leading and influence thus exercised does more to train up the students to be gentlemen and scholars, useful citizens, and loyal subjects of the Queen than a wilderness of moral text-books could do." I hope that it may not be found impossible, either by private agency or by the University itself, to exercise some supervision over the quarters in which the students are accommodated within this great city. We all know that in the animal kingdom fishes, birds, insects are found frequently assimilating their form and colour to the natural objects by which they are surrounded. I believe it would be thoroughly in accord with scientific precedents that a lad who finds himself domiciled in a dirty or disreputable portion of the town should run an extremely good chance of becoming himself unclean and disreputable. It does not seem to me to be at all beyond the limits

of possibility that, if we cannot go the length of providing proper hostels or accommodation for the students, we should at least insist upon the keepers of the lodging houses in which the students live, taking out a licence which might be withdrawn from them if their premises were kept in a disorderly or objectionable manner.

There is one other subject as to which I should like to say a word before I resume my place. The Government of India have recently decided to offer facilities to the London University for holding the Intermediate Examination in Arts and the B. A. Examination in Calcutta. The decision was not arrived at without previous consultation with the Syndicate and Senate of the Calcutta University, and I am glad to know that the University authorities have given their unreserved adhesion to the proposal. It was originally made mainly for the convenience of European students receiving their education in this country, but it is obvious that the indirect effect of these examinations upon those of the Calcutta University is likely to be considerable. The standard insisted upon by the London University is a high one and the conditions of the examinations are strictly enforced. I do not see why this University should have anything to fear from a healthy rivalry of this kind, on the other hand, the stimulus which that rivalry will afford is likely

to have an excellent effect upon the schools and colleges affiliated to the University. Mr Vice-Chancellor as I said at the outset of these remarks, this is the fifth occasion on which I have had the pleasure of meeting the members of the University in Convocation, and it is not likely that in the ordinary course of events I shall again stand face to face with you in this Hall. Let me, therefore, take this opportunity which may possibly be the last which I shall have, of expressing the satisfaction which it has been to me to be connected with your University as its Chancellor, and the interest which I have felt in the slight part which I have been able to play in the direction of its affairs.

*The 28th January, 1893*

The Hon'ble Mr Justice Jones Quain Pigot

*Vice Chancellor*

YOUR LACHTYNCY, LADYDS AND GENTYFMYN,

The main business for which the Convocation for conferring degrees assembles is done when the degrees are conferred. But according to our established usage, it is my duty, before declaring the Convocation closed, to address you upon some topics connected with the University, and with the business which has called us to meet together. I shall do so very briefly.

I propose to say a few words of congratulation to you, upon the position which the University has attained. But before doing this, it is right to say a word of regret as to some of those whom the University has lost during the past year. The list of our losses is a long one. The premature death of Sir Henry Harrison is still mourned by the many friends and colleagues both in and outside of this hall, who admired his great abilities and felt the general influence of his kindly and sympathetic character. Another death has removed from the list of Fellows a name well known here, and in the court of which I am a member. It is not merely as



your Vice-Chancellor that I express regret for the death of Pandit Prannath Saraswati, a gentleman whose knowledge and culture were alike known here and in the court in which he was a pleader, and where his father held so worthily a place as Judge. By retirement, the Senate has lost a distinguished member of the Medical Faculty in Dr McLeod, Mr Justice Wilson, formerly Vice-Chancellor of this University, of the loss of whom, both to the University and to the court of which he was a member, it would be idle for me to speak; Sir John Edgar and many others. The last retirement, in point of time, is that which probably comes first in the minds of many who hear me. It is that of Mr C H Tawney, whose resignation was signified to the Syndicate upon its last day of meeting. Gentlemen, it would be unseemly in me, when addressing you from this place as your Vice-Chancellor, were I to not do more than simply express regret at the severance of Mr. Tawney's connection with the University, and yet I feel that it would be presumptuous in a mere lawyer like myself to venture upon an estimate of the place filled in the University by a scholar of such attainments, or the loss sustained by his departure. I shall adopt the course taken by a former Vice-Chancellor and only read the resolution passed by the Syndicate.

of the University on the occasion of Mr Tawney's resignation —

“The Syndicate deeply regrets that, by reason of the departure of Mr Tawney from this country they are deprived of his invaluable aid as a member of their body, and the University loses the distinction of counting him amongst its Fellows. It is not only the loss from amongst them of a scholar of such eminence that they regret, great as such a loss is, but in Mr Tawney they also lose a colleague whose wide and varied knowledge of affairs, whose keen sagacity, whose high tone and sense of right, and whose unfailing sympathy and good feeling, they will long remember with sentiments of respect and of regret. They wish him, after his return to his native country, a long life of successful labour in the cause of learning, which he is so well qualified to advance, and which has, during his residence in India, so signally benefited by his exertions and his example.”

Gentlemen, as I said just now, I have to congratulate you upon the position of the University. As shown by the returns of the past year, the steady progress which has, in the main, marked its history for many years, continues. In 1892 there were 5,208 candidates for the Entrance Examination, of whom 2,034 passed, the numbers for 1891 having been 5,032 candidates, of whom 2,151 passed. The candidates

for the F.A. Examination were 2,489, of whom 1,124 passed, the numbers for the previous year were 2,058, of whom 762 passed. For the B.A. Examination there were 1,235 candidates, of whom 303 passed, in 1891 there were 860 candidates, 240 of whom passed the examination For the M.A. Examination 121 candidates presented themselves, there being a decline in number as compared with 1891, when there were 134 candidates. But last year 56 passed the examination, while in the previous year only 52 succeeded.

Upon these figures, there appears on the whole, the usual steady increase in the number of candidates for examination. Nor do I think it can be said that the lower proportion of successful candidates for Entrance and B. A is by any means a discouraging sign. The difference is not, I think, such as to excite misgiving. In the examinations for the degree of B. L there is a falling off both in respect of number of candidates and of the proportion of those who were successful, and it may be that a further falling off may be found for a time in future examinations for this degree, when the new regulations, which come into full force in the present year, have full effect. It is of vital importance that this degree should be carefully guarded, both in respect of the course prescribed, and in respect of the strictness of the examination for it.

I need not trouble you with the figures relating to the examinations in Medicine and Engineering. It is enough to say that they show a steady, though moderate increase, both in the number of candidates, and in the number of those who were successful.

Upon this whole subject, I need only add that some fear might have reasonably been felt lest the recent establishment of Universities at Lahore and Allahabad should diminish the number of candidates presenting themselves at our examinations. We may congratulate ourselves that no such fear need now be felt, and that the demand for education in the country, and for the exercise of those powers of regulating and testing it which are possessed by an institution such as ours, seems destined to increase with every fresh opportunity that is afforded for satisfying it.

I shall not trouble you with any enumeration of that multitude of colleges and schools which crowd our lists of candidates. But I may invite your attention to the fact that the sphere of our influence is not limited to the provinces more immediately connected with the capital. Our lists contain the names of students from places far beyond even the wide circle of these provinces, candidates and graduates are to be found from Nagpore and Jubbulpore, from Pangoon and Moulmein, from Kandy and

Colombo, from Amritsar, Lahore and Delhi, from Patiala and Peshawar, Rawalpindi, and Indore I do not pretend to have exhausted the list of such places, though I have nearly done so I name them because I think that in doing so I show that we may, without exaggeration, affirm that the influence of our University, no doubt as an examining body only, but still in that capacity as a regulating and controlling one, is real and widespread.

No doubt the mere fact that the distinctions or certificates awarded by the University are eagerly sought by masses of students steadily increasing in number, and coming from distances, the area of which is constantly widening, is not, perhaps, enough in itself to show that the University has successfully answered its purpose as an examining body, that is, as a means of testing, stimulating, and guiding the education administered in the various centres over which it is placed, or with which it is connected. Upon such a question as this, statistics must be if not a silent, at least an imperfect guide. The experience of those best qualified to form an opinion can alone determine how far, in the practical affairs of life, the acquisition of the distinctions awarded by the University, and the knowledge necessary for the attainment of them, do contribute to success I think it will be the judgment, better informed

than mine, of those whom I address, as it certainly is from whatever experience and information I have had, my own, that the education required by the University as a condition for entrance, or for its degrees, has acquired and steadily retains a distinct value as an aid to success in the various walks of life, a value which, no doubt, should not be exaggerated, but which cannot, I think, be denied. No doubt that value might be exaggerated. It would be a mischievous error to speak of a University degree as a sure passport to employment or to success. We know that it is not that or anything approaching it. We know too, that the majority of our graduates as yet come rather from the poorer classes than from those possessed of means, it would be idle to hope that in the struggle for employment in our dense populations, the advantage belonging to our education could be more than one element of strength in favour of him who possesses it. It is in that sense that I believe it is, and is known to be an aid to success, and one of serious value.

But it is not merely, because, as aids to practical success in the various walks of life, the distinctions we award have become popular, that we have reason to believe that the University has, in a large degree, attained one of the chief purposes for which it was instituted. Certainly, one object held in view, when this institution as

created was, not merely that through the gradual operation of its influence a standard of education should be established higher than any which had previously prevailed, but that it should be established upon a system such as to invite and attract to it many students from spheres hitherto quite outside the reach of any higher education. This has been to a considerable extent accomplished, and not merely for the reason just referred to. The kind of education which the University has promoted and controlled, and which not so very long ago had in many eyes an aspect foreign, unreal, and unnatural, has become in a great degree acclimatised, and largely, if not yet generally accepted. It has already become, to some extent, a social requirement, a condition for the better rank of social intercourse. We are passing away from that stage of its progress, in this country, at which education was regarded chiefly or solely as a means of securing employment under Government, and derived, from its being regarded in that light, such importance as it had. The education which we encourage and exact has now taken some sort of rank as a thing needed for its own sake, independently of its value as a means of attaining success in the professions or in other walks of life.

Gentlemen, I now desire to address a few words to you upon the subject of this day's

ceremony, looked at from a point of view which has often presented itself to my mind

On these occasions Convocation assemblies, and the degrees granted are conferred in furtherance of the design long ago adopted and steadily carried out for half a century. It was in 1835 that Lord William Bentinck said "The great object of British Government ought to be the promotion of European literature and science among the natives of India" The gentlemen who have taken their degrees to day have been educated and trained in a course of English education mainly originated and supported, directly or indirectly, by Government, in the pursuit of this object

The character and the advantage of that education have been often examined and discussed from this place by my distinguished predecessors in this office, with a completeness of knowledge and an eloquence which I do not possess, and which would deter me from attempting to follow them in that path did I desire to do so. But it is not to that subject that I wish for a few minutes to invite your attention. The system of English education in this country is long firmly established, the need for it has been created, and it is to reward success in that course of education that we are met to day



It is upon the character of the act done here to-day, by the young men whom we have welcomed to the degrees of the University, that I wish to say a few words

To each of them, personally, the acceptance of his degree is, of course, an event of great importance, as that which marks his passage from the condition of pupilage to that of citizenship, and his entrance upon the labours and the struggles of active life. But from the point which I desire to suggest, it seems to me that, besides all this, the ceremony of this day is, on his part, a public act of no small moment.

He has now been for some years engaged upon the course of this study to which I have referred, which has been, after careful deliberation, shaped out, prepared for him, and placed before him. In the degree in which he has availed himself of it he has mastered or has come in contact with some at least of the masterpieces of European thought in literature, in history, or in science. At least they have been placed at his hand ; the path to them has been prepared and made open for him ; he has, we may hope, eagerly followed it, as many of his fellows have done.

Now, as I have said, I will not here dwell on the benefits conferred by the mere possession of the degree or on the moral good, and the wider and better sources of enjoyment, which are

opened to him who acquires it. Great as those undoubted blessings are, I think it is not only for the attainment of them by those who pursue the course of study that has been referred to, that it has been instituted, at least it is not in that light alone that it should now be regarded.

The design with which it has been framed must be taken to involve what must follow from its success, that is, to bring the minds of those who pursue it into more or less complete harmony and intellectual communion with the minds of those who come from or who dwell in the West, with the minds of Englishmen.

With what purpose? Surely, not without some definite practical aim, for some ends of real and active life?

Whatever the purpose, the degree of this University, assumed this day, marks a step towards the attainment of it. If the purpose be a high and a great one, the public act which furthers it is an important and perhaps a solemn one. I suppose it is a good thing that every important act of a man's life should be, when it is possible, associated with some idea of a lofty and noble kind, which shall take him somewhat out of himself, and shall raise his thoughts somewhat above the sphere in which they usually move. And if I am right in the character of this public act with which we have

been concerned to-day, it is good that we and those whom we have in this day's ceremony adopted into the intellectual inheritance of the West, should consider the meaning of what has been done. They are entitled to feel a pride in the success in their scholastic career which we have this day crowned with the degrees awarded to them. I think if they consider, in the light in which I view it, the nature of the act in which they have taken part, this will stimulate in them a still greater pride, and, perhaps, in the minds of the most thoughtful among them not a little awe as well.

As I look at it, it seems to me that what they have done is this ; after the due period of preparation and study designed to fit them for it, they have, being found fitted to do so, taken their place to-day as members, or a part, of the British polity to which by birth they belong. I call it the British polity, for no more suitable word occurs to me. There may be a better word for it. But this answers my purpose.

I mean by it that huge organisation, the heart and centre of which is in the British islands, which spreads out its giant frame round the whole earth which it envelopes ; every part of which vibrates with the restless energy of incessant toil and boundless physical and intellectual activity ; and in every part of which reigns absolute but ordered liberty and profound

peace That is one description or aspect of what I mean by the British polity

It has often seemed to me that when a young man takes his degree in one of the Universities founded by our Government in India, he does by that act, in a special sense, enter upon and become a member of what I have so described There are many populations and communities within its ample expanse whom it might be a little ludicrous to designate in such language But he has been fitted for it He has come into the light Let us remind ourselves, in a moment's reflection, what it is, into the circles of which he has entered It is, religion apart, and regarding it as merely human, the greatest enterprise (I will so call it) that the world has ever seen We are so used to the magnitude of the huge empire which it owns, that we do not wonder at it, any more than we wonder at the sunlight which surrounds us But when we turn to think of it, and remember what it embraces, the wide continents, the rich and populous islands, the busy and thriving cities included in this vast expanse which encircles the earth, and of which this great continent where we are, is but a part, something like a feeling of awe seizes the mind as we contemplate a system so mighty and so beneficent, and surely, in us, who are a part of it and members of it, as are those young men who have this day joined us, there must come to

us, and to them, along with that feeling of awe, a sense of pride, a noble and a legitimate pride in that which is our own.

I have called it an "enterprise," and perhaps the word so used struck you as sounding a little oddly. I used it deliberately, and for a reason. It is not to the mere worldly greatness of this huge dominion that my attention is for the moment turned : it is to one characteristic of it which is, indeed, its essential character, that I desire to advert. It is that which distinguishes it from all the great powers which have from time to time swayed the destinies of mankind. Greater it is, no doubt, in extent than any of them : greater, perhaps, in power, too. But in one respect it stands above them all, unapproached and alone.

The essence and spirit of this great enterprise is, that it carries with it, all over the world, wherever it holds sway, the principles of just and equal law. Wherever it prevails, it brings with it the principle of equal rights between man and man, between the individual and the State, of impartial justice. It is in the success with which pious obedience to these principles has been combined with a firm, and steady, and enlightened care for peace and order, that the British system stands, as I venture to say it does, alone in the history of mankind. It is the enterprise of combined order and liberty.

Wherever the traveller may go, throughout the wide dominion subjected to its sway, he finds in full and energetic operation laws based upon these principles deliberately and carefully framed administered by tribunals jealously shielded from all taint or suspicion of dependence on, or influence by, anything but the principles of law and justice, and he therefore finds, all over the regions (a world in themselves) over which floats the flag of the Queen, a respect for the laws and a straightforward and cheerful obedience to them which is characteristic of the British race. That strong sense of duty which saturates every part of British life is closely allied to, if it does not spring from, an hereditary obedience to just laws justly administered. It is one of the characteristic virtues of British life, and if men were to seek for the best example of a strenuous compliance with lawful duty, it would be found, where it might be hoped for, in the head of the British Polity, in the Great Monarch whom we all serve, in her who holds so firmly in her august hand the sceptre of many Empires.

It is, in part, that they may in their degree and place and in this part of the dominion of the British Crown share in the progress of this noble enterprise of peace and justice and civilization, that the young men who won our distinctions have, as I imagine, been prepared

by the course of study designed for them under the long-established policy of Government, and on which they have been invited to enter. Probably there is no part of Her Majesty's dominions in which the presence and assistance of an educated class, trained as far as may be in the learning and literature of England, is of as great importance as in India. The frame of society and of thought in India is, where unaffected by Western ideas, saturated with the idea of personal privilege as distinguished from that of personal right, with which it is incompatible, and to which it is profoundly hostile ; the principle of equal justice has no more formidable enemy Time, and the gradual spread of enlightenment, can alone vanquish it. The blow which must finally destroy it will come best from an educated class of men, recruited from all sections of the community, and drawing their inspiration from systems of thought in which the principles of right and of justice hold the place which belongs to them, and assert that dominating power which one day they will here enjoy.

These are the considerations, Gentlemen, which have occurred to my mind with reference to our ceremony of to-day. I hope I have not been wrong in submitting them to you. If I have, I am sure it has been not because they are not in themselves worthy of reflection, but

because they are submitted by one who does not as he is well aware, possess those gifts of cultured eloquence which have so often distinguished the addresses of the eminent men whose unworthy successor I am. I heartily wish that I could for the time have borrowed some of their power, so that I might have addressed you on the great subject I have dealt with in a style and language more worthy of it.

I will end by saying this — Whatever be the aim or ambition of those who have this day come within the circle of our University — whether it be professional advancement or the pursuit of learning, commercial pursuits or the service of the State, I would urge them to continue to advance and perfect themselves in the learning in which they have so far made their way. I would ask them, too, to associate their efforts with some higher idea than that of mere personal success in whatever walk of life they may follow. To aim at the best and highest, whether in the pursuit of learning or of the good of their fellow creatures, or the spread of peace and harmony throughout the society to which they belong, or in the advancement of science, will dignify the efforts they have already made in their career and those which they make in the future. I would say to them now, in this outset of their career in the venerable words which I hear every Sunday — “*Sursum corda*” lift up your hearts.



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*The 3rd February, 1894*

The Right Hon'ble Victor Alexander Bruce, Earl of  
Elgin and Kincardine, P.C., LL.D., D. Lit.

*Chancellor*

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

I assure you it is a great satisfaction to me to have the opportunity of taking this honourable place in this great institution and of witnessing this interesting ceremony. I think I may say that it is one of the things which I owe to my distinguished predecessor. I am sure I need not say here anything with regard to the thorough and thoughtful kindness of Lord Lansdowne, and if there is any one in this city to-day who feels it more entirely than another, it is myself. In regard to this particular occasion, Lord Lansdowne was good enough to make two suggestions to me. In the first place, he suggested that you would not be unwilling to welcome a new comer amongst you, and I find that, if I had not embraced this opportunity of being present, I should have broken through the tradition of at least the last five years, which I should have been most unwilling to do. In the second place, Lord Lansdowne made a suggestion, which was that, as I am a new comer, you would welcome me

without expecting from me any lengthened address. Now I think there is no assembly in which I could give a better reason for adopting this second suggestion than the present. There is one practice which I think University authorities, and educational authorities in all parts of the world, view with the most hostile eye, and that is the practice of cramming. I do not know whether the practice of cramming is known in India, but that is a term by which we denote in our country the attempt to reach results, or to formulate opinions, without due preparation and study, and I venture to say that the attempt to climb on the shoulders of other men is not the way to secure honest work. But the practice of cramming is to be condemned not only in the student, but also in the Chancellor, and I venture to think that a Chancellor who has only had a bare week in this country, and every moment of whose time during that period has not been wholly at his own disposal, has shown some good reasons for not attempting to form a distinct and complete opinion with regard to this great institution. I, therefore, Mr Vice Chancellor, Ladies and Gentlemen, shall not attempt to offer you any crude or hastily formed opinions on this occasion. But, at the same time, I should like not to be misunderstood. I should like it to be clearly understood that my silence

upon this occasion is not by any means to be taken as evidence of any want of interest in this University or in University institutions in general. On the contrary, I suppose there is no subject with which in recent years I have more occupied myself than with University matters. I have had the honour of sitting on the University Court, the Governing Body, of the most ancient of our Scottish Universities, for many years, and I have also had what I may almost call exceptional opportunities of studying University problems in connection with bodies of which you in this country at any rate know the name—Royal Commissions,—and have thus been able to inform myself on some of the problems which one is brought face to face with in dealing with University questions and difficulties. Now, if I were to venture to sum up in a sentence the great difficulties which I think University authorities have to face at the present day, I should, from my experience at any rate, be inclined to say that they proceed in great measure from the difficulty of at the same time maintaining the culture and finish with which we have been accustomed to associate our classical studies, and of meeting the imperative requirements of our own practical age. I cannot doubt that the same problems find a place amongst the difficulties which you have to face, though I cannot doubt also that the problems

present themselves from different points of view, but I have seen enough of their difficulties to convince me that my best course is to reserve myself and to give myself the opportunity of studying the particular forms in which they present themselves in this country. I hope, however, that I have said enough to show you the great interest which I feel in the subject, and to assure you that if in my capacity as Chancellor of this University I can take any share, even the most humble share, in working out the difficulties which you have to face, it will be a satisfaction and a pleasure to me to do so.

I now call on the Vice Chancellor to address the Convocation.

*The 3rd February, 1894*

The Hon'ble Sir Alfred Croft, K.C.I.E., M.A.

*Vice-Chancellor*

YOUR EXCELLENCY, MEMBERS OF THE SENATE,

The duty now devolves upon me, in obedience to your Excellency's command, and in conformity with habitual precedent, to address to the Senate such observations as the incidents of the past year, or our position as a University, may suggest to the mind. But before I touch on those topics, there is one subject as to which I should fail in my duty if I did not attempt to give expression to the feeling which animates every person present in this hall. My first and paramount duty is, on behalf of the Senate, to thank your Excellency, in the simplest but the most sincere terms, for your presence here to-day, and for the kind and encouraging words that you have addressed to us. It was only a few days ago that your distinguished predecessor expressed to the Senate his conviction that your Excellency would be as anxious to associate yourself with the University as he had been. We count it as a happy augury, and a welcome confirmation of Lord Lansdowne's words, that your Excellency has, in the midst of the most arduous and engrossing pre-occupations, found

the time, and not only the time but the will, to signify your interest in the University by seizing the first opportunity of taking your place among us as its Chancellor

I shall not detain the Senate with any lengthened account of the results of the examinations which have been held during the year in the different Faculties. It will be sufficient to say that, so far as can be judged from the examinations of the last few years, the University has, for the present, reached a stationary point. In place of that almost unbroken record of numerical progress on which my predecessors in office have usually been able to dwell, we seem to have reached a stage of practical equilibrium, I will not say of decline, though, indeed, the bare figures seem to point that way. In Arts, with one exception which I shall presently notice, the decrease in the number of successful candidates is general. The number of those passing the First examination and that for the B. A. degree is sensibly below the average of the three preceding years, while there is but a nominal increase in the number of those who have qualified for the higher degree of Master. In Law there is a conspicuous decline, the number of those proceeding to the B. L. degree being much less than half the average of the same three years. There is a similar falling off among those who have graduated in Medicine and in



Engineering, though in these last-named Faculties we have much smaller numbers to deal with.

The exception to which I referred is furnished by the Entrance examination, the number of successful candidates having risen at a bound from 2,034 to 3,722 and the percentage of success from 39 to 65. If we could cherish the hope that these pleasing results pointed to a permanent improvement in the quality of the candidates, and were in fact due to the measures which the University has patiently been taking for some years, with the object of mending the weaker schools and ending those that were past improvement,—if there were solid grounds for entertaining such a hope, there would be nothing but satisfaction in the prospect. But on that point it would perhaps be rash to prophesy. The experience of the next year or two may help us in arriving at a judgment of this important matter.

Before I leave the subject of the Arts examinations, I should not omit to mention that the French and Roychand Studentship has, for the first time, been won by a Graduate student. The young lady, Florence H. D. J., passed the B. A. examination in 1899, and became in the next day, not in 1900, as I have written in 1902, holder of the B. A. Studentship. She was the first lady to do so in 1899, and the first to win it in 1902.

academic career by winning in an open competition the highest honour which the University has to bestow. In further recognition of her proficiency, she has lately been appointed an examiner in Latin.

It is also well worthy of notice that among the candidates for degrees to day were three young ladies, pupils of the Bethune College, who passed the B. A. examination in 1893. Whatever view be taken of the higher education of Indian women (and I am aware that there are some who still shake their heads at it), there can be no doubt that the Bethune College occupies a conspicuous and unique position in India, and has established itself with surprising rapidity and success as an effective agency for promoting female education in the higher standards.

The paucity of graduates in Medicine and Engineering, compared with the number of those who qualify for the degree in Arts, may no doubt excite, as it often has excited, wondering comment. From the point of view of those who wish to see the University taking the lead in every form of intellectual progress, and offering equal encouragement to every branch of study, the disparity to which I have referred may, perhaps, awaken misgivings as to the wisdom of the means that she has chosen to compass those ends. Yet, after all, the aims of University

## UNIVERSITY OF CALCUTTA.

ts are and must be, in the main, practical the course of study that they choose is uined by the career to which they intend ote themselves; and upon the question of career is likely to be profitable, that section public from which our students are drawn only possible judge. In the present social ndustrial development of India, there is as o very large demand for the services of al men or of engineers of the stamp that niversity turns out; but while we may that fact, we can only accept it, in the hat in no very distant future the circum- s of India will have so changed as to make expansion possible on these now neglected

deed we see already in one direction the hopeful signs of progress. The large pments that have been lately given to the eering College at Sibpur, as the centre of cal education in Bengal, and the place the instruction of mechanical engineers ried to a high point, are rapidly bearing

Our matriculated students are now g to the lower department of the College n numbers that candidate for admission are turned away by the score for mere want of This, it may be hoped, is only a temporary le; for we are assured on the best authority n the railways and other public works of

-in its factories, ter gardens and steam  
there is abundant employment to be had  
and more than all, the trained engineers,  
rs and foremen that the Collego can  
t

thus way, then, now and advantageous  
gs are being offered to our matriculated  
s Schemes are also taking shape for  
ng increased inducements to the same  
students to qualify for a medical career,  
as in two directions it may be anticipated  
e pressure of our students along the lines  
Arts course will be lightened

ere is pressure in the Arts course, it is  
ed, but is there over-crowding? The  
d increase in the number of candidates for

A degree, to which I called attention  
w, seems to show that, in the opinion of  
chiefly interested, the limits of profitable  
rment are being reached, and this  
sion is borne out by our ordinary  
ence The great majority of our graduates,  
the most distinguished among them, find  
places without any difficulty in the various  
n which civil society can utilise them  
as as yet no plethora of this class of men  
e are also aware of the existence of a  
g body, composed partly of the humbler  
en and partly of those who have failed to  
their degrees, who are engaged in a constant

and often unsuccessful struggle for employment—for literary or clerical employment, since this alone is what they now look to. To the fortunes of such men we cannot be indifferent. From the individual point of view, we desire to see our students successful in their after-lives. From the point of view of the State, it is sufficient to refer to what Bacon says in his Essay “Of Seditions and Troubles” He notes it as one of the chief causes of discontent in a State, “when more are bred scholars than preferment can take off.” But though we cannot remain wholly indifferent, we, as a University, need not, I think, greatly vex ourselves over this matter. We believe that learning is a good thing in itself. We hold, with our late Chancellor, that there is hardly “any vocation in life in which an educated man is not better off than one who is ignorant.” We conceive it to be as true now as it was when Sir Alfred Lyall wrote the words twenty years ago:—“England’s prime function in India is at present this: to superintend the tranquil elevation of the whole moral and intellectual standard.” And we may, perhaps, without extravagance look forward to a future when education will be so widely spread, so common an acquirement, so free from any exceptional character, as to furnish no ground for any specific claim or for any individual grievance. Such a diffusion of the higher education we, as

a University, can contemplate with absolute serenity of mind

To those who, as I just now said, look to the University to take the lead in many different forms of intellectual activity, one incident of the past year is not without a certain interest. I refer to the proposals that were submitted to the University for the enlargement of the Matriculation standard by the inclusion in it of a number of optional and alternative subjects of a scientific or practical kind. The standard, so enlarged, was intended to serve a double purpose, it was to be a test, not only for those who sought admission to the University, but also for those who, after their school course was over, proposed to betake themselves to other walks of life. The scheme reached the Senate in a severely mutilated form, for, during the vicissitudes of its course, all the scientific subjects had been excised, but though an attempt was made to revert to the original proposals, the Senate declined to accept them in any shape. The Matriculation course continues therefore to follow its old lines, and no encouragement is afforded to any schools, if such there be, that may now or hereafter desire to vary the traditional course by the introduction of fresh subjects and to secure for this new departure the stamp of recognition by the University. In recalling attention to this

matter, I am far from wishing to criticise the action of the University, which came after full discussion to the conclusion that the time was not ripe for the change. I refer to the subject now merely with the object of inviting your attention for a moment to what may be regarded as the true function of a University in relation to institutions and courses of study lying outside its ordinary sphere of activity. In this matter the example of the older Universities may serve as a useful guide. I confine my remarks to Oxford, as that with which I am best acquainted.

The Senate need not be told that about 35 years ago that ancient University took a new departure by the institution of a system of local examinations of middle-class schools. Up to that time she had led, in the repose of her cloisters and under the shadow of her venerable walls, a studious and dignified life, with ample opportunities for the cultivation of learning, but with little interest in the general educational life of the country. She accepted the students who came to her, she taught them and encouraged them to read and learn for themselves, she imposed gentle checks upon their exuberant spirits, she admitted them in due time to degrees, and she inspired them all with that enthusiasm for their University which her true sons never cease to feel. This was much ; but as time went on, and educational needs expanded, it was

found to be not enough. The state of middle class education throughout the country, by which I principally mean education not leading to the University or governed in any way by University standards, was believed to be in urgent need of attention and control. Oxford awoke to the requirements of the time and to a sense of her responsibilities, and she was followed with promptitude and energy by Cambridge. She published a scheme of examinations, appointed a central examining body and local centres of examination and issued class lists showing the successful candidates in order of merit. The effect upon the schools of the country was immediate and striking. All that had any character to gain or to lose discovered that their only hope of salvation lay in falling in with the new system, in adopting its standards, and showing that they could teach them. The standards were as varied as the needs of the community. The University by no means sought to direct the rising tide of educational activity into few or narrow channels, or into those that led to her own precincts; she gave equal and cordial recognition to all subjects of study that served the purpose of a liberal education, or that bore closely upon useful and practical pursuits. And now, through her 'Delegates of Local Examinations' and her 'Delegates for the Inspection of Schools,' the University of Oxford



surveys, controls, stimulates, and guides education in every form above the elementary stage throughout the length and breadth of the land, to its great and abiding advantage.

I will not detain the Senate by pointing a superfluous moral. Very likely, as I have said, in this part of India the time was not yet ripe for the change. But when that time comes, when in this direction or in that a desire for education outside the uniform and somewhat narrow lines of the Matriculation standard springs up, and when schools are established to give effect to that desire, then I shall look forward with hope and confidence to seeing the University taking that place and that lead in the ~~e~~ <sup>education</sup> of the country which it becomes her to ~~take~~ <sup>take</sup>. It should be her constant wish and purpose to promote intelligent enterprise on new lines, and sedulously to foster the small beginnings of that variety in education which has been described as one of the foremost needs of the present day.

The past year has not left us free from the vicissitudes which attend all human institutions; and we have again to deplore the loss of some of our Fellows removed by the hand of death, ~~an~~ while others have brought their Indian career ~~to~~ <sup>to</sup> a close and retired from the country. To those whose work among us is over, a few memorial words are due. Nawab Abdul Latif

Bahadur had been a member of the Senate for thirty years and was at the time of death the senior Fellow on the list. To all of us his was a familiar presence, and I may be pardoned for saying that to me were given peculiar opportunities of knowing how faithfully he served, throughout a long life, the cause of his co-religionists, leaving no means untried for the advancement of their education and the furtherance of their interests. But no reference to him can be so fitting as the tribute which our late Chancellor paid to his memory only a few days ago — "Nawab Abdul Latif owed his position not only to his official services, or to his connection with numerous public bodies, or to the distinctions and decorations which had been bestowed upon him, but to the fact that he devoted his life to the promotion of two great principles, the encouragement of education among his Mahomedan fellow subjects, and the promotion of confidence and good-will between those who professed his own religion and their Hindu and European neighbours. He recognised that we are all of us alike interested in advancing the prosperity of this great Empire, and in securing its good government." His death has removed a notable figure from the community, but we may hope that his name and his services will be perpetuated by a worthy and enduring memorial.

By the death of Mr. Wood-Mason we have lost a zealous and original worker in the field of Natural History. Selected for his post in India by Professor Huxley in 1869, he amply justified the choice by his untiring labours in that department of science, and by the discoveries which illustrated and rewarded his researches. All his life he was a student. Like a true student he was ever ready to help forward others in the pursuit of knowledge ; and his learning was freely placed at our disposal whenever the University needed his services.

The Medical Faculty has lost two members by the death of Dr. Coull Mackenzie and Dr. Hilson. Many generations of medical students passed under Dr. Mackenzie's care, and in him they found a sympathetic adviser and a faithful friend. To Dr. Hilson the Native community owe a debt of sincere gratitude as having been one of the earliest pioneers of the medical education of Indian women.

Maulavi Muhammad Abdur Rauf was a man who lightened the labours of a peculiarly dry and uninteresting occupation by devotion to the muse. He had a great reputation as a Persian poet and essayist, and his published works have found a wide circle of readers.

The list of those who have severed their connexion with the University by retirement from India is a short one. Mr. Bellett was an

educational officer of long experience and tried ability in many important posts, and was for a time brought into very close connexion with us by his appointment to the office of Registrar. The Revd Mr Taylor earned the respect of all by his unstinted efforts to elevate and improve the position of the poorer section of the domiciled Anglo Indian community. Mr W T Webb retired from the service of Government in 1893, after a distinguished educational career. He was a prominent and valuable member of several of our Boards of Studies, and frequent examiner for the highest degrees of the University. He rendered further services to education by the useful text-books of which he was the author.

But when I speak of retirements, how can I omit the greatest name of all? It is only a week since Lord Lansdowne left our shores, carrying with him the gratitude and the good wishes of the whole University. His generous statesmanship has left a permanent mark on our history. No Chancellor before him had identified himself so closely with the University and its interests, no one was so familiar a figure at our Convocations, by none had so many and such substantial advantages been conferred on the Senate and on our graduates, and upon none before him had the parting tribute of an address been bestowed. The address was a spontaneous and unanimous expression of our

gratitude and our appreciation of his high qualities ; and Lord Lansdowne's reply showed how closely he was touched by this mark of our respectful regard.

One of the most valued privileges that His Excellency bestowed on the University was that relating to the election of Fellows. To me it seems a highly significant circumstance, and a ground for confidence in the future, that on the last occasion the choice of the graduates fell upon three gentlemen, each of whom had stood first of his year in the subject that he took up for the M. A. examination. The fact may well lead us to hope that in an academical body of electors like ours, academical distinctions will receive, as they always should receive, their due meed of recognition.

The history of our University during the past year, if not a very eventful one, has nevertheless presented some points of interest ; and after this brief summary of its leading incidents, the present address might well come to a close. But there are also certain general aspects of our work which from time to time arrest attention, and may claim a passing comment. What is the part which the University plays in relation to the higher life of the community, to the advancement of learning, and to the spread of elevated ideas in the sphere of intellect and morals ? "The Advancement of Learning" is

the motto which the University seal bears, and indeed no University would be worthy of the name unless that were one of its chief objects, and became in due time its acknowledged result. We profess, indeed, to hold examinations and to confer degrees, but, under the terms of the Act of Incorporation, these objects are subordinate to "the better encouragement of Her Majesty's subjects of all classes and denominations in the pursuit of a regular and liberal course of education." A liberal education is the true end; examinations and degrees are but tests applied and landmarks set up at various stages of the student's progress. Let me not be charged with uttering a palpable and useless truism when I repeat that the attainment of a degree is not the only or the highest end of University education. It is a truism, if you like, but nevertheless it is a truth which our students, if I may judge from a pretty long experience, do not seem to take home to themselves, and which may even strike some of those who hear me as a novelty. We send forth into the world every year Bachelors of Arts by the hundred, and Masters by the score. The register of Masters of Arts, the fine flower of our University training, numbers I think something like a thousand. Before the eyes of all of them has been unrolled the ample page of knowledge, 'rich with the spoils of time', and they have been

or in the manner of sowing, or in the soil on which it falls?

A keen critic of our University methods has declared that the system which we follow discourages real scholarship. Now real scholarship is just what we have all along been doing our best to foster. All our efforts in recent years have been directed towards narrowing the area of study. In our desire to avoid superficiality, we have given the student a smaller plot of ground to cultivate, and have required him to dig it more deeply. In language, we prescribe text-books, and demand an accurate knowledge of them. In history, we fix amongst other things a selected period, which is to be mastered with reference to original sources. In philosophy, we require the subjects to be studied historically in the works of the principal authorities. All this means the encouragement of scholarship, if scholarship means exact knowledge of a limited subject rather than vague and diffused knowledge of a wide subject. And as a result of our methods I am glad to think that in some instances, here and there, a European standard of literary finish and scientific accuracy is even now being developed.

Or, again, are we overloading the course, in the lower if not in the higher standards, by the mass and multitude of the text-books that we set? Is the expanding mind in danger of losing

all its flexibility and spring by the very weight of the tasks that we lay upon it? I have heard a high authority express this opinion. Clearly, we shall be doing our students an ill turn if, while setting before them a lavish intellectual feast, we allow them no time to digest it. There can be very little of what Matthew Arnold calls "the free play of the mind" upon a subject, if the jaded faculties are occupied all the time in absorbing knowledge, and can never take, so to speak, a step backward to look at what they have acquired.

Or, again, are we to look for the fault, if fault there be, not within the University, but outside it? It has been alleged by some who should have good opportunities of knowing what they speak about, that if any enthusiasm for learning is kindled within the student's breast during his University course, the nascent flame is quenched in the uncongenial air of the outside world. The University which was set up in our midst a generation ago has only just touched the surface of society, and has not yet created an atmosphere favourable to learning or research. In plainer terms, it is said that in Bengal there is no reading public. The young man who leaves the University, proud of his degree, and possibly touched with high aspirations, finds in the society around him nothing in sympathy with this mood of his, and his new born aspirations quickly



wither away. Instead of taking an upward flight, he is content to linger in the rut in which his fellows tread. What then has his University training done for him? It has sharpened his faculties, and given him greater aptitude for mastering whatever practical work he may set his hand to; it has made him perhaps a ready writer or a fluent speaker; but as to the higher life, the 'divine spark,' all that we mean by the flower and the fruit of a liberal education,—of that there is but little trace.

This is a grave indictment; is it also a true one? Speaking with all the diffidence of one who looks at society from the outside, I should be inclined to say that the difficulties which students are said to encounter are exaggerated. Certainly, those to whom I have referred as being still students and workers do not seem to have found their enthusiasm damped, or their work hindered, by apathy or want of appreciation. Perhaps the reason is that, even if they receive little encouragement from without, to the genuine student work is its own reward; and if he can "fit audience find, though few," he is content. For other opportunities, there is the Society for Higher Training, to which our late Chancellor and the present Lieutenant-Governor of Bengal have lent such sympathetic and generous support; and of that Society I would

its mainstay so determine, it can be made into an effective engine of mutual aid for the purposes of study and associated work. But there is more than this. You have already amongst you an organisation established for the very purpose of collecting workers and concentrating work in the domain of physics. The Indian Association for the Cultivation of Science has for its object "to enable the natives of India to cultivate science in all its departments, with a view to its advancement by original research, and to its varied applications to the arts and comforts of life." This is just what is required. In one department of learning it provides a centre, a common ground on which students may meet and find that support and stimulus which association for a common object supplies. But the results, I fear I must say, are to the last degree disappointing. The institution finds but few patrons to support it with their wealth, and but few students to promote its objects by independent study and research. Had it not been for the sustained energy and self-devotion during many years of the Honorary Secretary, who is also its founder, the Association would long since, it is not too much to say, have languished and died. No one but himself knows what an arduous and anxious struggle he has maintained against the apathy of his wealthy countrymen and the indifference of the

graduates, from whom he might have expected efficient and even enthusiastic aid.

I hope that Sir Charles Elliott will forgive me for citing, in his presence, a further illustration. One of my distinguished predecessors in this chair made, four years ago, an eloquent and earnest appeal to his wealthy countrymen to aid in the promotion of research among our graduates by the creation of endowments dedicated to that object. Endowments have since been made, but not generally with that specific purpose. One and only one such endowment has been created; and I am justified in referring to it here by the fact that the Vice-Chancellor of this University is made one of the Trustees for carrying out its objects. It owes its origin, however, not to the "wealthy countrymen" to whom Mr. Justice Banerjee's appeal was directed but to a foreigner and sojourner in the land, to whose active and sympathetic interest in the student body, and his desire to promote among them a love of learning for its own sake, this munificent gift is due. I trust that his example may be largely followed by those who are, or should be, more immediately interested in the intellectual development of their countrymen. They may be encouraged in such a course by the knowledge that the endowment has already borne fruit. In the first year of the competition five candidates for the prize have sent in

exercises showing original work in different branches of mathematics

In such subjects as general physics and mathematics, it is true, workers in India have no special advantages, indeed, they are to that extent handicapped by the volume of scientific knowledge existing in the world, and by the rate at which it progresses—a rate which they can hardly hope to overtake. But there are other subjects in which Indian students enjoy unique and ample opportunities. To take a single example. It has been said that on the fundamental question of the origin of the Indian people, European scholarship is at a standstill for want of local Indian research. That field has since been explored with industry and erudition and a notable work is the result. But it does not owe its origin to indigenous agency, and the accomplished author of "The Tribes and Castes of Bengal" would be the first to acknowledge that floods of light would be thrown on the problems of ethnology by assiduous local inquiry into non Aryan speech, beliefs and customs. Europe waits for a body of Indian workers to enter this almost limitless field, but it looks for them as yet in vain.

The instances that I have quoted certainly lend support to the view that the University has not yet succeeded in leavening the society

amid which it works with any enthusiasm for the things of the mind, and that even its graduates have not, except in rare instances, been caught by what I have called the contagion of learning. Is there then no hope of a better state of things? Far from it. Personally, I entertain no sort of doubt as to the future of the University. I look forward with entire confidence to a time,—and I hope it may not be far distant,—when this University will not only inspire its graduates in an increasing measure with the love of knowledge, but will also exercise a quickening influence on its environment, raising the intellectual tone of society, and getting from society in return that material support which would so greatly enhance its usefulness. How such a change is to be brought about is a much more difficult question; one on which I could not bring myself to express a decided opinion, or even any opinion at all, without the greatest reluctance. But there are one or two points as to which we cannot go far wrong, and upon them I would very briefly touch.

I would begin then by saying that all our actions as a University should be governed, all our debates in the Senate should be permeated, by an abiding sense of what the true function of a University is, and by a constant desire to raise its position and character in the eyes of

the world outside and of other learned bodies So much, at any rate, will be conceded

Our business is the advancement of learning Let us be swayed by no lower motive Let that end be kept steadily in view, and our discussions will be raised to a higher plane than they have perhaps in all cases occupied The University is of more importance than any of its institutions or than any class of its students They pass away, while she abides, and when there is a conflict of interests, if we treat them with too tender a regard, we run the risk of impairing her good name, to the injury of future generations of her students In quietness and confidence shall be her strength Let her not go out of her way, when great University questions are at issue, to listen to the counsels of a timid expediency Let her not be disturbed by arguments derived from the example of other public bodies, whose methods and whose aims are different from hers Above all, let us never forget that the only value of a degree is the learning that it implies Let us with the utmost jealousy maintain the integrity of our standards, and not seek to cheapen our degrees by making them easier of attainment In such matters there is a sort of academical currency, a known rate of exchange between one University and another, and unless we maintain the purity and standard of our coinage,

we shall suffer from the effects of a depreciated degree.

There is another point. A young University needs all the help it can derive from outside sources, so that her forces may be sustained and strengthened by fresh currents of vitality. Oxford, in her early days, invited Professors from the Universities of Paris and Bologna, who guided her footsteps in the path of knowledge until she was able to walk alone. In India, if education is to be progressive, if educational systems are to be tempered with fresh ideas, the University must in like manner keep itself in close contact with the Universities of Europe. This, by the circumstances of her position, she is happily able to do. A constant stream of students from the older places of learning flows into our affiliated institutions, and thence into the Senate. This University of ours is hardly yet well able to walk alone ; and we are fortunate in having at command for our debates, for work on our committees, and for the general control and direction of our affairs, men of the modern spirit, imbued with the best traditions, ready to give all the help that may be asked of them, and able to pour into her veins fresh streams of a vigorous intellectual life.

Whether the course which I have sketched will be attended by the desired results, I know not. But this much is certain, that whatever

tends to maintain at a high level the standard of instruction and the dignity of debate, whatever helps to imbue the University with that Western learning and those Western ideas from which she derives her life, whatever leads her to look with a single eye at the advancement of knowledge as her true aim, will also increase the respect in which she is held by her neighbours, and will inspire her students with a higher sense of their responsibilities as members of a learned body. They will be in no way less fitted for the practical work of life, as lawyers, as magistrates, as business men, as teachers, while many of them may be led to devote the leisure moments of perhaps a busy life to no ignoble pleasures, but to the pursuit of knowledge. That is the true object of University education, and with nothing short of that should we be content. If we are to be proud of our University, we must be strenuous in her service, and jealous of her fame.

It is customary on these occasions for the Vice Chancellor to conclude his address with some words of counsel to the graduates and students of the University. Most of what I have said to-day really amounts to an exhortation of this kind. I have urged our graduates, and I would specially urge you who have just been admitted to degrees, to follow knowledge, and all good things shall be added unto you. The good



things that I mean are those of the spirit. When you have provided in some occupation for your material wants, for that is of course your first business, you will begin to taste the genuine delight of reading, unhampered by the dread of examinations. Take up, then I would say to you, some congenial subject of study, and devote to it much of your leisure. You will discover, and rejoice in the discovery, that the field of learning is boundless ; and you will acquire that mark of the true student, a modest estimate of yourselves. Many of you are descended from ancestors who spent their lives, careless of power and of fortune, in the pursuit of the only learning then open to a Brahman student. Knowledge is more varied in these days, more rich in golden opportunities, more fruitful of results ; why should you be less diligent, less devoted in her service than your fathers were ? You have been adopted, as my predecessor said last year at the close of his impressive address, into the intellectual inheritance of the West,—surely a source of noble and legitimate pride. You have become “citizens of no mean city” ; partakers of the imperial idea in its highest form ; qualified interpreters between the East and the West ; bonds of union between these widely separated portions of a great Empire. Along with many high privileges which your degree confers, it thus imposes upon you serious

obligations and responsibilities I cannot better conclude than by repeating to you collectively the weighty words that I have this day addressed to each one of you,—“I charge you that ever in your life and conversation you show yourselves worthy of the same ”

*The 26th January, 1895*

The Hon'ble Sir Alfred Croft K.C.I.E., M.A.

*Vice-Chancellor*

YOUR HONOUR, MEMBERS OF THE SENATE,

The degrees in the various Faculties having now been conferred upon the successful candidates, it once more becomes my duty to address to the Senate such observations as the academical incidents of the past year may suggest. The history of the University during the year has not indeed been very eventful ; but still it will be seen that there have arisen certain points of practical interest, to which, on the occasion of this annual review, attention may not unprofitably be directed.

Before entering upon that review, I would invite the attention of the Senate to the new, and perhaps not yet very beautiful, screen which stands behind me. Most of us know by the painful experience of many years, that the acoustic properties of this hall were deplorable. Within a few feet only could a speaker be heard ; beyond that distance nothing was audible but a confused buzz. We have invoked the aid of some of the scientific members of the Senate in an endeavour to remedy this defect and the result is this paraboloidal reflector. The

paraboloid is so arranged that its focus coincides with the mouth of the speaker, and its axis is slightly depressed so that the reflected waves of sound pass in parallel lines all down the hall. I believe I am justified in expressing the hope that the words of a speaker standing in this place will henceforward be heard distinctly to the farthest corner of the hall. It is a result on which the University may well be congratulated, in having at last a hall in which the faculty of hearing is added to the gift of speech, and our hearty thanks are due to those members of the Senate—I may name Messrs Griffiths, Pedler and Gilliland—who have devised so successful a project.

At the last Convocation I took occasion to remark upon the fact that the number of successful candidates at the Entrance Examination had risen at a bound from 2,031 to 3,722, and the percentage of success from 39 to 65. At the same time I expressed some doubt whether these exceptional results pointed to a permanent improvement in the quality of the candidates, or whether they were not rather due to causes of a temporary and evanescent character, to which every University is liable. The results of the past year show that these misgivings were not without foundation. The number of successful candidates has again gone back from 3,722 to 2,269, and the percentage of

success from 65 to 42. The present results show merely such a normal rate of improvement over those of the last year but one, as we might expect to find in an institution that answers to a popular need, as undoubtedly this University does.

In the examination for the B.A. degree, the number of successful candidates has advanced from 315 to 497 ; and the percentage of success from 25 to 35. Here again we are compelled to take note of fluctuations in the result, not only in the last, but in several previous years. This affords me an opportunity of saying a word or two upon a matter on which some misconception appears to prevail.

Differences in the numerical results of examinations may arise from two causes ; the candidates may differ from year to year in ability and knowledge, or the standard of examination may vary. With regard to the first of these two causes, it is true that, since we count our candidates by the thousand, differences in their quality from one year to another might be expected to disappear when spread over so large an area ; but yet the experience of every examiner will tell him that this is not the case. There are years marked by a high level of merit, and years marked by a low level ; and if such differences exist, they will tell on the results quite independently of the particular standard

of examination. But, however that may be, it is a matter with which we are not very closely concerned. It is no part of our business to teach the candidates who present themselves, all that we have to do is to find out how they have been taught by others.

With the second of the two causes I have named we are very intimately concerned. If from year to year there are violent fluctuations in the standard, such as to lead us to believe that candidates who might pass by the standard of one year would fail in large numbers by that of the next, the responsibility for such a state of things comes home to us much more closely, and it becomes our plain duty to do what we can to remedy it. Prevent it altogether we cannot for a University examination is not a mere mechanical process, in which a fixed and unvarying measure is applied to an object to be measured. The measure in this case is the mind of the examiner, and the amount and quality of the knowledge which he is prepared to accept as coming up to the prescribed standard. That is a matter of interpretation, and it is out of the question to expect that the interpretation put by different men upon the qualifying standard shall be invariable. In every University, at Oxford and Cambridge just as at Calcutta, there are hard examiners and lenient examiners, those who fix their attention upon the mistakes or the

ignorance of a candidate, and those who look rather for the saving signs of knowledge. Variations of this kind there will continue to be, and we must continue to accept them. But I think it right to point out that the Syndicate, with whom rests the appointment of examiners, does all that it possibly can to secure a uniform standard. This we effect mainly by the steady re-appointment from year to year of examiners on whose skill and judgment we can rely. So large is the number of examiners whom we have to appoint, and so frequent, especially in the higher examinations, are the changes necessitated by examiners leaving India, or leaving this part of India, that the appointment of a permanent Board of Examiners—a course which has been more than once recommended to us by high authority—is really impracticable. But we do what comes to very much the same thing, in that we sedulously avoid anything like capricious change. An examiner whose worth we have proved is appointed again and again so long as he will undertake the duty. It may cause surprise to some of my hearers to learn for how large a body of examiners we have to provide. Last year, for example, there were for the B A. degree 35 examiners, for the First Arts examination 50, and for the Entrance examination 85. In such a body changes must take place; but I think I am within the mark

when I say that four fifths of these were re-appointed by the Syndicate, a fortnight ago, to be examiners for the current year. We treat our examiners, in fact, as Polonius counselled *Laertes* to treat his friends —

“Those friends thou hast, and their adoption tried,  
Grapple them to thy soul with hooks of steel.”

In the Entrance examination, where we have to deal with from 5,000 to 6,000 candidates every year, and where there are 15 or 20 examiners in each of the principal subjects, still further measures are taken for securing uniformity of standard, and it may not be out of place if I state briefly what they are. A Head Examiner is appointed in each subject, and before the marking of the answer papers begins, he calls a meeting of other examiners in that subject, and they decide on what principles the answers shall be valued. Each examiner then looks over and provisionally marks a certain number of the papers, and submits them to the Head Examiner for re-valuation. This enables him and them to form a pretty clear idea of the various ways in which a question can be answered, and to assign exact values to answers of different degrees of error. Another meeting is held, the final rules are drawn up, and the examination of the papers begins. When each examiner has finished about



100 papers, he sends them with his marks to the Head Examiner, who takes out five or more papers at random from the batch, and tests the marks that have been assigned to them. If he is not satisfied with this examination by sample, he can give the examiner any further instructions that he may think called for, or may return the whole batch to him for re-examination. The same course is followed with every subsequent batch of 100 papers. I do not think that any University in the world takes the same laborious precautions that we do in order to get rid of the 'personal equation' of the examiners

Further, we make it a practice, as far as we can, to appoint as examiners none but those who now are, or lately have been, engaged in the actual work of teaching. This is done in the interests of the candidates ; for such men are far better judges than outsiders can be of the actual capabilities of candidates, and of the standard which they may be fairly expected to reach ; and are therefore disposed to take a more charitable view of their performances. If, then, with such a body of examiners, the normal proportion of success is no more than 30 or 40 per cent, it may, I think, be fairly claimed that no more than that proportion of the candidates are qualified to pass

To say that only 30 or 40 per cent. of the candidates pass the examinations is equivalent

to saying that from 60 to 70 per cent fail. This, it cannot be denied, is a very heavy proportion, and means, to the majority of those who fail, acute disappointment and the heart-sickness that follows labour spent in vain. To some it means despair. With all such we can cordially sympathise, but, the circumstances of education in India being what they are, we can hardly feel surprised at the result. There is an overwhelming demand for University education, as affording to large classes the only opening, I will not say to wealth and honour, but to bare subsistence. The demand was met in earlier years, partly by the colleges which the Government provided in the most important centres, and partly by those great institutions which owe their existence, not merely to missionary zeal, but to that generous and kindly interest in the people of India and their education which is felt by large numbers of persons in Great Britain and America. For many years the colleges so established and maintained were sufficient for the needs of the time. But as the demand for education increased, it became necessary to provide for it in other ways. During the last ten or fifteen years we have witnessed unexampled activity in the foundation, by private enterprise, of colleges and schools offering instruction in the standards of the University at very low rates of fees. Still, it cannot be denied

that the existing conditions are in many ways unfavourable to the Indian student. In most colleges the class-rooms are crowded, and it becomes increasingly difficult for the Professor to give his attention to individual needs; and thus instruction becomes professorial instead of tutorial. Many of the students though still belonging to what may be called the literate classes, are very poor, and can barely afford to purchase the necessary text-books. Books of reference, so indispensable an aid to education, are mostly beyond their means, and can only be consulted in the college libraries, not perhaps at the moment they are wanted, but only when they can be had. Many live amid surroundings of almost squalid poverty, in crowded rooms with bad ventilation and worse light. No great number seemed until lately to have any rooted belief in the virtues of fresh air and physical exercise, though there are marks of a gratifying advance in this direction. Compare all this with the spacious and comfortable quarters, the abundant facilities for study, the opportunities for exercise and recreation, and, above all, perhaps, the freedom from pecuniary anxiety, which are enjoyed by the majority of Oxford and Cambridge men. The comparison will enable us to understand how much more favourable to study, to health, and to success in the examinations are the conditions of English University

life than those which prevail in India, and we shall no longer wonder at the frequent failure of Indian students to pass their examinations.

It is easy to state the difficulties under which Indian students labour, but it is by no means easy to devise a remedy. Crowded class rooms are a necessity in colleges maintained by private societies, for the fees are low, and without a large attendance of students the expenses cannot be met. The poverty of the students and the disabilities arising therefrom, are matters which it is almost useless for me to touch upon here. They may be exhorted to betake themselves to other callings, but what other callings are open to them? Trade and commerce demand capital. Admirable facilities are provided in special institutions for learning medicine and engineering, but the way to profitable occupation in these professions is as yet very narrow. In all directions they find the road barred, and they are forced into the Arts Colleges to run their chance with a crowd of competitors. If they succeed in that endeavour, they are at any rate equipped with a degree, which, if not a certain passport to success, is at least an element of strength. Whatever then can be done to increase the proportion of graduates, to diminish the proportion of those who find the labour of years wasted so far as regards the attainment of a degree, will I think be well done. I spoke just

now of the squalid surroundings of many of the students, specially of those who come from a distance, in the lodgings in which they are compelled by their poverty to dwell. It would be a work of the utmost beneficence to enable them to exchange those sordid habitations for airy and comfortable hostels, like that which stands within a stone's throw of this building, where they would not only be able to pursue their studies under conditions of greater health and comfort, but would also be withdrawn from temptations to an irregular life such as now sometimes beset them. The Lieutenant-Governor of Bengal has taken the most close and constant interest in this question, and would, I am convinced, gladly second any efforts that private liberality might make for the provision of hostels for mufassil students. Again, physical exercise and manly sports are claiming year by year a larger number of votaries among our students; and to all who are interested in that development of student-life, the Calcutta Maidan, on the occasion of any great football match, affords a gratifying spectacle. The game is witnessed by hundreds or thousands of enthusiastic students, who follow its various incidents with keen appreciation, in a way that was absolutely unknown to them only a few years ago. One of the last acts of our late Chancellor, Lord Lansdowne, was to offer a cricket challenge shield for competition

by Native Elèves from any school or college in Bengal affiliated to the Calcutta University. The gift added one more to the many benefits which this University owes to the public spirit and the private liberality of its late Chancellor.

The results of examinations in Faculties other than Arts afford little material for comment. There is a very satisfactory increase in the number both of candidates, and of successful candidates, for the Preliminary Examination in Medicine, and this means, what we otherwise know to be the fact, that students are betaking themselves to the medical profession in much larger numbers than before. In other respects there is no great change to be noticed in the examinations in Law, Medicine, and Engineering. For the degree of Bachelor in Law two examinations were held during the year by order of the Senate. A second examination was held in July for the benefit of those candidates who, at the examination of the previous November, had gained between 300 and 400 marks. At this Supplementary Examination 35 candidates passed out of 61. At the regular B. L. Examination held last November, 75 candidates passed out of 303—a result slightly more favourable, in the proportion of 25 to  $21\frac{1}{2}$  per cent, than that of November 1893, about which so keen a contest raged.

An incident that arose out of the B. L. Examination of 1893 deserves a passing reference. One of the candidates, who had gained more than 300 marks specified, by an oversight in the Calendar, as the qualifying standard for the B. L. degree, but who had failed to gain the 400 marks which under the revised scale it was the actual intention of the University to fix, brought a suit in the High Court against the University, praying that he might be declared under the Specific Relief Act to be entitled to the degree. As the learned Judge could discover no trace on the part of the University of any desire to grant him the degree, nor any indication that he was otherwise qualified for it, his suit naturally failed, and a decree was pronounced against him with costs. The incident seems to be unique in the history of Universities. In expressing his opinion that the University, and the University alone, had the power or the jurisdiction to decide such questions, Mr. Justice Sale remarked —“It would be a disastrous thing for the University, and the cause of education generally, if Courts of Law were to take upon themselves to decide as to the fitness of candidates for degrees to which they seek to be admitted.” It is probably the first time that a candidate has not merely considered himself better qualified to judge of his fitness for a degree than his appointed examiners, for that

delusion is common enough, but has also brought a suit in the Courts to establish his claim. In relying on an accidental slip in the Calendar, the litigant candidate appears to have entertained the belief that law of India is divorced from equity—a belief which he and his fellows would perhaps do well to abandon if they hope to rise to eminence in their profession. It is superfluous to point out that this candidate's view of the *status pupillaris* is widely and even grotesquely removed from those that prevail in older Universities. As one commentator has remarked—"The candidate's humble task is to get up his subjects. It is for the University to say if he has passed, and she says it as his *Alma Mater*, and not as one of two contracting parties to a bargain." So far as the incident may be thought to reveal the existence among our students—I will not say of a desire to profit by a quibble, but of an undutiful spirit, of a spirit wanting in reverence and loyalty to the University to which they owe all their mental gains, it has its painful side too, but on that I will not now dwell.

The education of women, so far as it comes under our University standards, continues to make satisfactory progress. Among the female candidates, twenty nine passed the Entrance and five the First Arts examinations, while two have to day been admitted to the B A degree. Four



female candidates passed at four different examinations in the Faculty of Medicine; though I regret to say that the only candidate who presented herself for the degree of Bachelor in Medicine failed in her attempt on this occasion. On the other hand, one young lady, Nirmalabala Som, who took the M.A. degree three years ago in the subject of English literature, has now passed the examination for that degree a second time, taking Philosophy for her subject. In the presence—I think I am entitled to say, in the name—of the Senate, I congratulate her on the zeal and devotion to learning which have been manifested throughout her distinguished academical career.

The list of vacancies that have arisen in the Senate during the past year through death or retirement, is an exceptionally heavy one; and we have to deplore the loss of many members who had attained to eminence in various departments of literature or science. To those whose work among us is over, a few memorial words are due.

Of Bhudeb Mookerjea I can speak with the knowledge born of a close personal friendship that lasted up to the day of his death. A man of wide culture, familiar with all the main developments of European thought, and holding liberal views on many social subjects, he was a Hindu of the Hindus in all that concerned the

regulation of his own life and the doctrines of his religion. After filling with distinguished ability and conspicuous uprightness some of the highest posts in the Education Department, and after receiving from Her Majesty the decoration of the Indian Empire, he retired to Benares, where he devoted his life to the study of the Vedantic philosophy. In the efficacy of its doctrines he had a profound belief, both as a system of philosophy and as a rule of faith, and in it he claimed to find full satisfaction for all his spiritual needs. His shrewd and kindly face, the dignity of his presence, the charm of his manner and conversation, made him a noticeable figure in any society. A man of simple and frugal habits, he amassed a considerable fortune, and devoted the whole of it, shortly before his death, to a munificent endowment for the promotion of Sanskrit learning. His death removed the Senior Fellow from our list.

The Revd Lal Behari Day was known to a wide circle of Indian and English readers through his admirable work entitled 'Bengal Peasant Life'. Among 'the short and simple annals of the poor' this story holds a very high place, and the vivid picture which it gives of their occupations and amusements, their joys and sorrows, has aroused among English readers a deep interest in the peasantry of Bengal. Mr Day spent 22 years in the higher educational

service of Government, from which he retired five years ago ; and his intellectual gifts and ready sympathy have been acknowledged by successive generations of college pupils. He professed himself a convert to Christianity at the age of 19, was ordained a minister of the Free Church of Scotland twelve years later, and devoted much of his life to missionary work.

In the field of Bengali literature, there is no greater name than that of Bankim Chandra Chatterjea. The descendant of a distinguished family of Brahmans, he spent his leisure time, while a student of the Hooghly College, in reading Sanskrit grammar and Sanskrit poetry. These exercises, which contributed so greatly to his future eminence, did not interrupt the regular course of his studies ; for in 1858, at the first examination held by the University for the B. A. degree, Bankim Chandra headed the list. He was appointed a Deputy Magistrate ; but his taste for literature grew and strengthened, and amid the exigencies of his official work he found time for the cultivation of that art in which the true bent of his genius lay, and by which he rose to fame. This is not the place to frame an estimate of his novels, with their ardent, what I may call their Platonic, worship of ideal beauty in all its forms. But they mark an epoch in Bengali literature, and go far to show, in the words of one of his biographers, that “the

vernaculars of India possess powers of expression scarcely inferior to other languages" He believed that the highest object of life is the full and harmonious development of all the faculties of human nature, physical, intellectual, and moral and he also believed that no religion afforded greater facilities for the attainment of this highest aim than Hinduism So he attached himself to the movement known as the Hindu revival, and found in the Krishna of the Mahābhārata the highest ideal of Hindu worship

Dr Sambhuchandra Mukerjee's mind was cast in a different mould Though a staunch Hindu, he had but little sympathy with the enthusiasts of the Hindu revival He held in high respect the strong points of the European character, and he was an indefatigable student of Western literature At the same time he yielded to none in his admiration for the Eastern world, and in his determination to declare himself, even in the details of his dress, an Oriental His intimate acquaintance with Muhammadan notabilities in many parts of India gave him a profound sympathy with Muhammadan manners and civilisation It was as a journalist that he was best known His wide reading, his extensive travels, his unfailing memory, his keen appreciation of the humorous, his powers of incisive criticism, gave to his writings a force

and an originality such as are rare in journalistic literature. Originality and a wide humanity were in fact the leading notes of his remarkable character.

Rai Gunabhiram Barua Bahadur was one of the foremost amongst the natives of Assam. He rose to a high position in the Executive Service of that Province, and received from the Government conspicuous marks of its respect. He took an active part in the direction of a Society for the advancement of the Assamese language and literature, and also devoted himself to historical and antiquarian research within that Province.

Nawab Mir Muhammad Ali took from an early age a keen interest in public affairs, and specially in the education of the Muhammadan community. He was an exemplary landlord, and as a representative Muhammadan he was invited to a seat in the Legislative Council of Bengal. His services were duly recognised by the Government, and obtained for him a place among the titular nobility of the Province.

The Right Rev. Dr. Bigandet was a prelate of the Roman Church, who applied the opportunities which a prolonged residence in Burma afforded him to the study of the history and literature of Buddhism. His intimate knowledge of the Burmese and Pali languages threw open

to him a store of original material, which he employed in the production of his well known "Very valuable 'Life or Legend of Gaudama'" one of the earliest and most authoritative books on the subject in any European language. His residence in Calcutta prevented him from taking any part in our deliberations, but he followed with close interest those educational questions that arose within the Province in which his life was spent and as Vice President of the Educators' Syndicate of Burma, he took a leading part in controlling its educational policy.

The Engineering Faculty has lost two prominent and useful members. Rai Radhulaprasad Mukerjee Bahadur spent a long life as an Engineer in the service of Government and he was a constant attendant at our meetings, both in the Senate and in the Faculty.

Babu Nilmani Mitra, after a brilliant career at Burdha entered the Public Works Department in Bengal. But he was a man of vigorous and independent spirit, and after a few years he quitted the service of Government to set up in business for himself. In a short time he rose to a high position among the architects of the metropolis. To a resident of Calcutta one might say,—*Si monumentum requiris, circumspice*. The mansions of many of the wealthy inhabitants of Calcutta, and other important buildings of a

public character, bear witness to the originality and success of his ideas

These whom I have mentioned have been removed from us by the hand of death. There are others whose connection with the University has been severed by their retirement from India. To them also we may address a word of farewell.

Colonel H. S. Jarrett was one of those Englishmen who have devoted their lives to the study of the Oriental languages. As a Persian and Arabic scholar he occupied the foremost official rank; and by his translations into English of Jalaluddin's *History of the Khalifs*, and of the last half of Abul Fazl's *Ain-i-Akbari*, in continuation of the earlier and unfinished translation by the late Henry Blochmann, he has gained a distinguished place among the Oriental scholars of Europe and of India. His distinction in this field has been lately signalised by his enrolment in the Order of the Indian Empire.

Mr J. C. Nesfield was a veteran educational officer, who quitted Bengal many years ago for the North-Western Provinces, where he rose to be the head of the Education Department. His activity manifested itself in various ways, and specially in the field of ethnology. His ethnological studies were pursued for many years with zeal and success; and the great value of his

researches is cordially acknowledged by Mr H H Risley in the Introduction to his "Tribes and Castes of Bengal."

Dr William King, the late Director of the Geological Survey of India, owed much of his success in that field to the teaching and guidance which he obtained in early years from his father, the eminent Professor of Geology in Ireland. He took a leading part in framing the new course in Geology, in which a candidate has this year for the first time been admitted to the M A degree.

It only remains for me to address a word of counsel and encouragement to the candidates who have this day been admitted to degrees, and whose connection with the University, in the close and intimate form of the last few years, has now come to an end. Last year I took occasion to urge your predecessors still to follow after knowledge, to acquire fresh stores of learning, to extend its boundaries, if they could, by their own research, and thus to repay the debt they owe to the University by establishing her place in the republic of letters. I reminded them, in the impressive words of my predecessor in this Chair, that they had been adopted into the intellectual inheritance of the West, that they had taken a more definite and a higher place than before as citizens of a great Empire, great alike in the world wide extent of its sway,



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in arts, in industry, and in learning. The same privileges and the same responsibilities are yours ; and I would urge you, too, so to comport yourselves, in the life on which you are now entering, that it may be plain to all men that you are not unmindful of them. And especially I would urge you to cultivate a spirit of modesty and reverence, inseparable from the true student everywhere and appropriate in perhaps a special degree to you whom I now address. For among the conditions which have moulded, and, will mould, your destiny, there is much to claim your dutiful affection, and to inspire you with feelings of admiration and reverence. Affection for the University, which has made you what you are, whose future will be partly shaped by your influence, and which can rightly claim from you loyal service, and a constant desire to uphold her dignity and enhance her fame. Admiration for the great men among your own people, such as those of whom I spoke just now ; whose example should stimulate you to follow all that is worthy and of good report, so that your lives, too, may be of value to India, and you yourselves, perhaps, hereafter take an honoured place among her distinguished sons. Reverence for that august Empire of which India forms so conspicuous a part ; so that, casting aside all narrow prejudices of race or nation, you may identify yourselves with her honour and welfare, and feel pride in

her achievements in all quarters of the globe  
Reverence, above all, for yourselves for what is  
best and highest in you, and for that imperious  
sense of duty which lays upon all of us the  
command to do whatever we have to do with  
faithfulness honesty, and courage

*The 22nd February, 1896*

The Hon'ble Sir Alfred Croft, K.C.I.E., M.A.

*Vice-Chancellor*

YOUR HONOUR, MEMBERS OF THE SENATE,

The severe and prolonged illness from which His Excellency the Chancellor has lately been suffering, and which has aroused widespread sympathy among the people committed to his rule, touches us as a University very closely, inasmuch as it has deprived us on this occasion of the pleasure of listening to an address to the Senate from his lips—an opportunity of which I have good ground for believing that he would gladly have availed himself had the state of his health permitted it. The remarks which His Excellency addressed to the Senate two years ago assured us of the interest which he had long taken in all educational questions, and of the sympathy which he felt with the great educational movement which this University represents. While, therefore, we are happy in being able to congratulate him on what, we hope, is a complete recovery, it is at the same time a source of no small disappointment and regret to us, as it is also to the Chancellor himself, whose wish and full intention it was to be present, that the opportunity of addressing

the Senate at this Convocation should have been directed him. I share that feeling of regret to the utmost. Occupying, as I now have to do, this place which we all wish the Chancellor had been able to fill, my remarks on this occasion will be brief, and confined to a review of the leading events of the past academic year.

The results of the annual examinations are such as to call for no particular notice. There has been a satisfactory advance in the number and the proportion of successful candidates at the Entrance and First Arts Examinations.

At the B. A. degree Examination there is some falling off, and a large increase in the number of Masters of Arts. If I may be forgiven a personal retrospect, I am tempted to compare the results of 1895 with those of the year 1865, about the time when my connection with the University of Calcutta began. The University had then been in existence nine years, and the number of candidates passing the Entrance Examination was 510, it is now 2,713. The B. A. graduates were 15; the outturn this year is 118. The Masters of Arts were 8, and this year the number is 81. The number of colleges affiliated to the University in Arts was then 29, it is now 99. And still more there was then but one University for the whole of Northern India, Burma, and Ceylon; the number has now been increased to three, each with its own

affiliated institutions and its own annual supply of graduates. The development of education which these figures indicate is certainly remarkable. In some quarters it has been described as abnormal and excessive; but is this a just description? It is not a sufficient answer to say that if the annual outturn of graduates be compared with the whole population of Bengal (to say nothing of the other Provinces which the University serves), it gives only one graduate a year for every 1,50,000 of the people; for if the supply is still in excess of the requirements of the Province, the numerical comparison ceases to have any weight. But the fact of chief significance about the progress of education in Bengal is that the number of graduates is not found to be in excess of actual requirements. It is true that public offices are besieged by candidates applying for appointments, but there is nothing extraordinary in that. The public service is still on the whole the most attractive form of employment, by reason of its security, the prospects of promotion which it offers, and the certainty of a pension at the end of approved service. But as very few of the candidates succeed in gaining a Government appointment, the necessary result is that they have to offer their services and qualifications in other markets, and for lower pay. It is a fact of common observation that where twenty years

ago an Entrance candidate was accepted, and ten years ago a First Arts candidate, a graduate can now be secured with little or no increase in the pay first offered. That is to say, the spread of education in India as in other countries, means that the higher work of the country is performed by a better educated body of men and therefore as a rule more efficiently performed. I see no reason whatever for any apprehension being felt on this ground. True, there may appear to be room for discontent when the graduate finds that his degree is not the same passport to employment, nor of the same market value as it was in past years, but this, I think, is only seriously felt when his case is an exceptional one. When, on the contrary, he finds the majority of his fellows in like case with himself, he knows that he has to accept the situation brought about by an inevitable change. And beyond all this, there is the far higher consideration to which I referred two years ago, when I quoted Sir Alfred Lyall's words of twenty years earlier — "England's prime function in India is at present this to superintend the tranquil elevation of the whole moral and intellectual standard." The intellectual standard of our students is manifestly being raised by the University we would fain hope that their moral standard is being raised too. We can, therefore, as I then remarked,



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of look forward with absolute serenity of mind to the future when the higher education will be so widely spread as, on the one hand, to furnish no ground for any specific claim or any individual grievance, and on the other, to afford the best and the only possible guarantee of that intellectual and moral education of the higher classes in Bengal which Sir Alfred Lyall had in view.

There is another fact of some significance to be noted in connection with the spread of higher education. It is well known that, with very few exceptions, the great development of education in the last thirty years has been due to the establishment, not of Government colleges, but of colleges under private, and chiefly under native, management. It is not, as is sometimes alleged, Government which is giving an artificial stimulus to high education by the multiplication of its colleges, it is the native community which itself provides ampler means and facilities for the acquisition of learning. The Government chiefly devotes itself, on the one hand, to the improvement up to a European standard, of the education imparted in its existing colleges, witness those magnificent laboratories for the study of physics and chemistry which have placed the Presidency College of this city in the first rank among institutions for the teaching of science in any country. The Government

devotes itself, on the other hand, to the spread of primary education among the masses of the people, with such steadily growing success that at the present time considerably more than one fourth of the boy population of Bengal is receiving instruction at school. No, it is not to the direct efforts of the Government that the spread of collegiate education is due, it is due to the intelligence and enterprise of public spirited individuals or bodies among the native community. It is they who have gauged the extent of the demand, and with the expenditure of time of energy, and in many cases of money, have met that demand as it arose. And it is a gratifying reflection that those who have interested themselves in opening new colleges are now doing what they can to improve the standard of instruction imparted in them. Quite recently the heads of certain colleges in Calcutta under private management addressed a joint letter to the Syndicate, stating that they had determined to raise the fees in the higher classes of the colleges under their charge, and expressing the hope that the Syndicate would approve of their action, and grant them its sympathy and support by discouraging proposals to charge fees at any lower rate on the part of institutions that might hereafter come into existence. Both the Syndicate and the Governor General in Council

have approved of 'this proposal. Its object, as I regard it, manifestly is, not to increase the profits of these institutions, since colleges charging whether low or high rates of fees, cannot in these days be conducted at a profit; but rather to enable their managers to strengthen the professorial staff in the interests of their students. Such a movement as this deserves, and cannot but secure, the cordial sympathy and co-operation of the University.

When I had the honour of addressing the Senate a year ago, I dwelt at some length on the precautions that had been taken by the Syndicate to secure, so far as this might be possible by rules, uniformity in the standards and results of examination from year to year. Our shortcomings in this respect have since been conspicuously brought to public notice by a diagram published in the *Calcutta Gazette* in connection with a Resolution by the Government of Bengal on the Provincial Educational Report for the last official year. The diagram shows by means of dotted lines the fluctuations in the percentage of success at the chief examinations of the University for the past seven years. And truly, when taken through that long period, the range of variation presented to our view by this candid critic of our shortcomings as a University—in which phrase I of course include the shortcomings of candidates as well as those

of examiners—furnishes a sufficiently formidable indictment. For our consolation, however, I may remark that the fluctuations shown in the earlier years of the period are much more marked than that of the last year, when our precautionary rules were in full operation. I have now to report, for the information of the Senate, that still further steps have recently been taken in the same direction. In the first place, the Syndicate have decided to appoint Head Examiners in the various subjects for the First Arts as well as for the Entrance Examination. A good deal of opposition was raised to this proposal, on the ground that examiners of mature experience, such as those who are commonly appointed to conduct the First Arts Examination need not be subjected to the same measure of check and control by a Head Examiner as has been found necessary at the Entrance Examination. The proposal, I repeat, met with considerable opposition both before and after its adoption, it was carried in the Syndicate by a narrow majority, and some of those who were appointed examiners have since resigned their appointments. It may therefore be considered for the present as being in the experimental stage and possibly the results of the examination just concluded, the first to which the new rule was applied, may throw some light on the propriety of retaining it permanently.

Another rule of considerable importance affecting the B. A. Examination has recently been sanctioned by the Senate. Complaints have from time to time been made that at the B. A. Examination questions have been set outside the prescribed limits of the subject, or that undue attention has been paid to the less important parts of the course, or that the questions were in other respects open to objection. A Board of Revising Examiners is therefore to be appointed for the future, whose duty it will be to see that the questions set by each examiner in his particular subject are not open to any of these objections. The carrying out of this resolution will not, I fear, be free from difficulties, but I trust that means may be devised for surmounting them.

Little need be said regarding the results of examinations in Law, Medicine, and Engineering. There is no lack of institutions for teaching the course in Law; and the number of successful candidates for the degree of Bachelor in Law rose last year from 110 to 145. For Medicine and Engineering there is only one affiliated college in each case, the obvious reason being that hospitals and workshops of the requisite standard of excellence can only be maintained at great cost, and on a scale to which the resources of Government alone are generally equal. And it is clear that without adjuncts

of this kind, up to a high standard of completeness and efficiency—unless we have a hospital equipped with all modern improvements, whose wards are filled with a constant succession of patients suffering from a great variety of diseases, or, again, unless we have the appliances and machinery which a good workshop in full swing provides—the instruction that can be imparted in the subjects of medicine and engineering will be shorn of all that gives it practical value.

There was a fair increase, from 16 to 28, in the number of those who passed the final examination in Medicine. But when we compare this outturn with the large number of students in the College—more than 500, I believe—it is clear that there must be very serious wastage occurring at some point of the course. It has been ascertained that large numbers of students leave the College about the middle of the five years' course on finding that they have no aptitude or not sufficient industry for medical studies. Three or four years of their time have therefore been absolutely thrown away. The Government of Bengal has accordingly decided to introduce a test-examination of the students of the College at the close of every year in which an examination of the University is not held, and I have little doubt that this will supply the students with a much needed incentive to industry from the outset, and will also have

the effect of sending up a larger number of better prepared students to the examinations of the University.

The financial position of the University is satisfactory. Unlike some other Indian Universities, we ask for no contribution from Provincial or Imperial revenues; our fee-fund enables us to pay our way, and also to put something by for emergencies. Within the last four years, the fee-fund has contributed Rs. 1,20,000 to the reserve fund, and the balance at credit of the reserve fund now stands at Rs. 2,35,000. All this and much more is needed if the University is to occupy a sound financial position with regard to future calls upon its resources. An extension of the University buildings will probably be needed before long; and questions like the establishment of University Professorships for the endowment of research can only be taken up when the reserve fund is much larger than it now is. I may mention that under recent regulations the Premchand Roychand studentships are now applied to the promotion of research. The studentships, which are of the value of Rs. 1,400 a year for five years, are now awarded in the first instance for a term of two years, during which the student is expected to carry on some special investigation or work in the subjects in which the scholarship was awarded, namely literary subjects and scientific

subjects in alternative years. At the close of the first period, the studentship is awarded for a further term of three years, provided the student satisfies the Syndicate that he has carried out such investigation or work, and engages to continue it during the latter term of the studentship. This regulation was brought into force three years ago, and as yet it is too early to anticipate its results.

The past year has not left us free from the vicissitudes which attend all human institutions, and we have again to deplore the loss of many of our Fellows who have been removed from us by the hand of death. To those whose work among us is over a few memorial words are due.

The dignified and venerable presence of Rāja Siva Prasad of Benares was not a familiar figure within these walls, but he has left behind him a name and an example which all may emulate and profit by. In his early years Sir William Muir wrote of him —“Siva Prasad surpasses all his fellow countrymen that I have met with in highness of moral and intellectual aspiration, and in mental cultivation.” Fortunately for the people among whom he lived, he was induced to accept an appointment under Government, at first in the Political Department, but latterly, and for the best years of his life, in the Department of Education, in which he rose to one of the highest posts. He was a strenuous



advocate of the vernacular education of the masses, and he made his personal influence closely and most beneficially felt over a wide tract of country and among a large circle of subordinates. His uprightness, his devotion to duty, and his conspicuous services to the Government, secured for him the title of Raja, a Companionship of the Star of India, and a *jaghir* of nearly 2,000 acres of land. His personal bravery was attested by the war-medal bestowed on him for intrepid conduct in the field. "I declare from my inmost conscience," wrote an English friend to him 20 years ago on his retirement from the service, "I declare that I never knew you to do anything which now in my old age I would wish undone, nothing crooked, nothing low, mean or dishonourable, or that was not marked by the strictest rectitude and integrity, and by conscientious regard for the masses of the people with whom you and I had to do."

Of the late Dr. Trailokyanath Mitra, I cannot do better than read the Minute in which the Faculty of Law recorded their sense of the loss which the University had sustained by his death :—

"The Faculty have heard with deep regret of the sudden death of Dr. Trailokyanath Mitra. Dr. Mitra obtained the highest distinction of the University in Arts and in Law, and adorned

them in every sphere of life he was called on to occupy. One of the foremost members of the Faculty, he worthily represented them more than once in the Syndicate, and was their President elect for the ensuing year, when he passed away. As a member of the Bar, he was distinguished for his sound knowledge of law, for his effective advocacy, and for thorough conscientiousness in the discharge of his duties. His lectures on 'The Hindu Widow' are among the most valuable in the Tagore Law Series. The Faculty resolve to place on record their deep sense of the loss they have sustained by his death, and their high appreciation of his character and attainments."

And in the Senate the following tribute was paid to his memory — "The Senate could not allow the occasion to pass, without giving expression to their deep sense of the great and even irreparable loss which not only the University, but public bodies generally, and indeed the entire community, had sustained by the untimely and sudden death of Dr. Tralokya Nath Mitra."

The tragic circumstances attending the death of Mr. A. M. Nash will be fresh in the minds of the Senate. A man of distinguished ability and unwearied industry, he devoted his leisure for many years to elaborate researches into a most interesting and difficult branch of pure mathematics, the Theory of Numbers. His

contributions to some of the leading mathematical journals of England were well known ; and had he lived, his investigations would in all probability have widely extended the bounds of that fascinating science which he had made his own. He was not a frequent speaker at our meetings, but whenever he rose to address us his brief utterances were marked by the strongest common sense. On his resignation of the office of Registrar, which he held for more than two years, the Syndicate placed on record a gratifying tribute to his services.

The death of Mr. W. H. Jobbins, late Superintendent of the Calcutta School of Art, inflicted a grievous, if only a temporary blow on the progress of art-education in Bengal. He was not only a painter of high merit, but a teacher who threw himself with enthusiasm into the important work of his school. The rapid increase in the number of his pupils, and the high quality of the work turned out by them—work which attracted the admiring notice of more than one Viceroy, and was declared to closely approach in some branches the highest European standards—testified to the success of his efforts in the development of industrial art in Bengal.

While other men might inspire admiration for the brilliancy of their qualities, the chief characteristic of Krishnabihari Sen was that he

was loved. I do not remember to have witnessed at any time a more spontaneous and genuine outburst of feeling than was evoked by the news of his death nine months ago. In him I lost a personal friend of many years, for whose unassuming goodness and the rare sincerity of his character I had a profound regard. He seemed to breathe a purer and serenest air than most. No persecution daunted him, poverty did not disturb him, for of these afflictions too he had his share. He lived his life quietly and harmoniously, striving after the free and equal development of all his faculties, moral, intellectual, and spiritual, governed throughout by a high ideal. In his work as a teacher he was inspired by lofty aims. Far beyond the range and scope of examinations, which bound the vision of too many teachers, he felt a keen, almost a painful responsibility for the welfare of the young lives committed to his charge, and for the development of their characters along the lines of uprightness and honour. Every incident of college life supplied him with a text upon which to preach a brief sermon by the way, trying with all his heart to inspire his pupils with his own love of goodness and truth.

Graduates of the Calcutta University—such of you as have received your degrees this day, and to whom, in accordance with recognised precedent, I should now address a word of

counsel and encouragement—to you I would say, study the life and humbly emulate the character of Krishnabihari Sen, a man as great to my mind in some respects as his greater brother. His life affords an object lesson within the reach of all, which all may study, and all who do so will study it with profit.

*The 20th February, 1897*

The Right Hon'ble Victor Alexander Bruce, Earl of  
Elgin and Kincardine, P C , LL D , D Lit

*Chancellor*

MR VICE CHANCELLOR, LADIES AND GENTLEMEN,

My first duty is to offer my congratulations to those members of the University who have attained the students' ambition in passing their examinations and securing the stamp of the University upon them

I have been subjected in my meetings with the University to some vicissitudes of fortune. At first I thought myself under a lucky star, for within a week of my assumption of office I was permitted to present myself before you, and I remember with gratitude the kindness which I received at your hands at the first public meeting which I attended in Calcutta. In the years that followed, however, my good fortune was somewhat obscured. In the second year I was prevented from attending by one of those calls on my time and attention to which every body connected with the Government of India is liable, but last year I came to Calcutta with a resolute determination that nothing should prevent me from attending Convocation. Alas! like other members of the University, I had not

taken into my calculation the sternness of the Medical Faculty, and on that occasion I failed to pass my examination. And even to-day, when I have surmounted that obstacle, and am once again able to meet you, I feel that we are met under a shadow which is hanging over the land, and which fills our minds with thoughts that are not altogether harmonious with the aspirations of the student or of the philosopher. I can only trust that on the fifth and the last opportunity which I shall probably have of meeting you, those clouds may have passed away, and I am sure there is no one in this Hall who will not join with me in that earnest hope.

In one particular, at all events, during these three years, the University of Calcutta has been conspicuous for its good fortune. It has had as its Vice-Chancellor a gentleman than whom none could be better qualified to follow even the most distinguished of his predecessors. Himself a distinguished student, Sir Alfred Croft brought to the duties of Vice-Chancellorship an unrivalled experience of the educational work of India, extending over more than 30 years. As you know, successive Lieutenant-Governors of Bengal have expressed in official documents their appreciation of the great services of Sir Alfred Croft in the responsible office of Director of Public Instruction for the 20 years he has adorned it; and you also know that, as Registrar

of the University and as a Member of the Syndicate, he had, before he assumed the Vice Chancellorship, done good work for this University. It is, therefore, a matter of gratification to me that I have been permitted to take part to-day in conferring upon him the degree of Doctor of Law which has been voted to him by acclamation. I trust that he will deem it not only as a recognition of his services to the University, but as a token that we also desire that he should, on his retirement, carry from us in the University those same good wishes for his prosperity that I know he will carry with him from many friends in India.

I think it will not be surprising that in looking for his successor we turned to the High Court of Calcutta. Since the first Vice Chancellor, Sir James Colville—whose friendship as a near neighbour of mine in Scotland I was privileged to enjoy,—no fewer, I think, than seven Members of the High Court have lent their services in this capacity to the University, and I am sure that we shall all feel that we owe a deep debt of gratitude to the distinguished Judges who have not hesitated to undertake, in addition to their own arduous labours, the responsible and by no means light duties of Vice Chancellor of this University. For Mr Justice Trevelyan coming to us under these circumstances and with claims of his own



upon our personal regard, I need not bespeak the loyal support of every Member of the University if in any way we can co-operate and lighten his labours, and I trust that he will have a peaceful and harmonious term of office. In expressing that wish and in calling on the Vice-Chancellor, as I shall immediately do, to address the Convocation, I hope I shall not be understood to mean that the rulers of the University have nothing to do but to say that all is well and to lie upon their oars. A University, like every public body, must, in my opinion, move with the times. A policy of stagnation in a University, as elsewhere, would justly be termed a policy of despair, but I think that all of us who have taken an interest in University matters elsewhere, will know from our experience of what has taken place and is still taking place in the older Universities, that there is in them also a constant movement going on. It is a movement that sometimes takes the shape of heroic measures, but more often is a steady and constant flow, like the flow of a river, which is none the less sure and irresistible because to a great extent it is unseen.

If well guided, a movement of that kind is not dictated by a love of change, but rather by the steady purpose of adapting to the necessities of the present accumulated experience of the

first. Therefore, I am inclined to think that nowhere is there so great a scope as in a University for wise, moderate and progressive action of this kind, because in a University we have not only to consider the studies and occupations in which our students are engaged, but we must also have before us, and make ourselves acquainted with the homes from which they come, and the future to which they are encouraged to aspire. These are problems which must change with each successive generation, and which each successive generation, of rulers of a University will have to solve. They relate not only to the educational attainments of the students, but also to their moral surroundings, and even their physical development. In one thing, at any rate, I hope there will be no change, but rather in all successive generations one and the same endeavour, and that is to set before the University the highest ideal to which it can aspire. In my opinion, no institution can have a better incentive to the due performance of its ordinary functions than that it should have a high ideal set before it as its ultimate goal, and, therefore, in desiring that the University of Calcutta should maintain that foremost part in the education of this great part of the Empire of India, I hope that the Vice-Chancellor and the other rulers of the University will to day and to morrow, set before

them the constant aim of making it in the highest degree worthy of the confidence of the people.

I have now to call on the Vice-Chancellor to address the Convocation.

Faculty especially, his experience and judgment were of great value. He had not, however, up to the time of his death, opportunity for doing for us work so remarkable and so eminently useful as was done by him outside the walls of the University for his fellow-countrymen in this province.

Manomohan Ghose was the first Bengali who regularly practised in the Courts of Bengal as a member of the English Bar, and thus led the way to many of his countrymen who followed in his footsteps, and have brought the traditions of a great profession to the aid of the administration of justice in this country. One of the proudest boasts of the rulers of this country is that they have given to their fellow Indian countrymen justice as pure and as impartial as is to be found in any portion of the world. The main factor in the good administration of this justice must be the independence of the Bar. That independence was throughout his career successfully asserted by Manomohan Ghose, and, from his example, the lesson has reached this country that freedom of speech, tempered by proper regard for the authority of the Court, ensures the admiration and respect of judges and the public alike. This was one of the aspects of Mr. Ghose's career, but the work for which he will be best remembered is that to which he

In common with the Mahomedan community, this University has this year to mourn the death of three distinguished Mahomedan Fellows : Nawab Ashgar Ali, C. S. I., Prince Mahomed Furruk Shah of the Mysore Family, and Prince Sir Jehan Kadir, K. C. I. E. Nawab Ashgar Ali had been called to the English Bar, and at one time served the high office of Sheriff of Calcutta. Prince Furruk Shah was well known to most of us. Although he took little part in the proceedings of the University, he did useful public work as Sheriff of Calcutta and as a member of the Bengal Legislative Council, and he was President of the Central National Mahomedan Association from the date of its establishment. Prince Jehan Kadir at the time of his death occupied a very prominent position in Calcutta. His amiable disposition endeared him to all who knew him. His chief public work was as a Member of the Supreme Legislative Council, and as President of the Mahomedan Literary Society, but among his own community he was also well known as an Arabic and Persian scholar. Raja Luchman Singh, who lately died, was also a Member of our Senate. At the time of the Sepoy Mutiny he was a brave and faithful servant of the British Government, and after its suppression until the time of his death, when he was Vice-Chairman of the Agra Municipality, he continued in the

the work which we have been doing these many years. Twenty-two years ago, when Mr. Hobhouse, the then Vice-Chancellor, was presenting His Royal Highness the Prince of Wales to Lord Northbrook, the then Chancellor for an honorary degree, he spoke of the good work which up to then had been done, and said : "It is certain that our founders have given to the people of India an instrument which they want and are determined to use. That it is being used and will continue to be used for good, I, for one, do not doubt." Again he said : "If the past ratio of progress be continued, His Royal Highness may, at the end of another 20 years, find himself a member of the largest University of the world, and one of the most influential on the people on whom it works " I claim to-day that that prophecy has been fulfilled in substance. Although by itself this University cannot claim to be the largest in the world, still, if we add to the numbers in our own list the numbers of those who enter the Universities of the Punjab and of the North-Western Provinces, which are the offsprings of this our University, we find that to-day the annual number of candidates seeking admission at the Governments of learning in the provinces, which 20 years time were governed by the Calcutta University, of the Agents to something like 10,000, a number by not exceeded in any University in

ourselves. Whereas 20 years ago only about one in four of those who passed the Entrance Examination completed their course, that is, went up for the degree of B. A., we find now, that roughly speaking, about 50 per cent. complete their course. This shews an appreciation by the students of their college work after they have commenced it and understand what it means. To proceed further, although the examination for the degree of M. A. has been made much more difficult, whatever may be the case with other examinations, the number of those taking that degree has been more than trebled. These facts, if they show anything, show unmistakably that the verdict of the public has been given in favour of our works, and whatever attacks may be made upon our system, we can claim that it has won the approbation of those for whom this University was created, and of those most capable for appreciating its benefits.

We may now expect that our system of college education will present further attractions, as what has been for a long time a grievous reproach to it has now been removed. Until lately, students were unprovided with decent accommodation of any kind. Many parents may well have hesitated before allowing their boys to embark upon a college career at the risk of injury to their health, and with the further

Schools who are residing in Calcutta, and not with their parents or guardians, to reside in this hostel. A boarding house has also been erected for the students of the Calcutta Madrasa, and there are others in this city, such as those attached to the Oxford Mission and to the General Assembly's Institution. I can only hope that in a very short time we shall find in every town in which colleges are situated, good and well managed hostels, in which all students, not living with their parents or guardians, will be compelled to reside. I have also a word to say in passing to commend the patriotic efforts of those who have interested themselves in promoting the physical well-being of Bengali students by games and other exercises.

So much for the progress which we have made. If I, like my eminent predecessor in this chair, were to attempt to prophesy what would be done during the next 20 years in this University, I would foresee, besides increased comfort in the accommodation of students, means of training for their bodies in a measure similar to those adopted in English schools, but with alterations necessitated by differences of climate and of race. I would also foretell increase of technical education in every direction, more opportunities of improvement for the artisan in his workshop, for the student in his College, and for the man of science in his laboratory. Our



The first duty of a man entering into a profession is to put himself into the most absolute subjection to the rules which have been framed for his profession by those who have entered it before him. Until years of experience have brought greater knowledge, he must treat such rules as having been made by those who are abler and wiser than himself; he must accept them without question, and he must follow them with loyalty. As time goes on those rules may have to be changed, and you yourselves may have to be parties to the reconsideration of them, but at the commencement of your career you must take it as an axiom that every rule made by a profession for its guidance and for the conduct of its work has been made for the benefit of the society of which that profession is the servant. To some extent those rules have been framed for reducing the ranks or excluding unworthy members of the profession. You may at first perhaps feel galled by the restraints which a rule may place upon your action, and may consider that it unfairly hampers free competition, but any rule which tends to raise the level of a profession must operate for the benefit of the members of that profession. You will not find yourselves the losers by a strict adherence to professional rules and etiquette, as thereby you will acquire the esteem of your own profession and the esteem and patronage of the

legal profession. A lawyer has probably more opportunities for good and for evil than any other member of the community. An honest lawyer is true and just in all his dealings. He who aids his client's cause with skill and knowledge honestly used, who, while upholding the rights entrusted to him, only promotes litigation where it is absolutely necessary, will always maintain the respect of his fellows. A man who foments litigation for his own gain is a curse to any society. It is, it is true, not for the advocate to judge of the merits of a suitor's cause; that is the province of the judge. But it is not the duty of the lawyer to espouse the cause of one who seeks to perpetrate wrong through some chance advantage the law may happen to afford him. In the words of a great lawyer and judge:

“To virtue and her friends a friend,  
Still may my voice the weak defend.  
Ne'er may my prostituted tongue  
Protect the oppressor in his wrong,  
Nor wiest the spirit of the laws  
To sanctify the villain's cause.”

extreme value of the importance of that period of his life which a young man spends at the University. It is then that the book of life is unfolded before him, before he is called upon in a respect to undertake its responsibilities. I can make no better remark to those young men and young ladies on whom the University has to-day conferred their degrees, than that they have made good use of these opportunities, and that they recognise that the honours conferred upon them carries with it a corresponding obligation. The degree of the University which you have gained is a badge that the honour of the University is entrusted to your hands, and I can assure you that it is no empty form in which we adjure you that in your life and conversation you should show yourselves worthy of the same. Mr. Vice-Chancellor, I should like to offer my personal congratulations to two gentlemen on whom the University has conferred its degree. Last year I had the pleasure to admit to the degree of Honorary Doctor of Law, Sir Alfred Croft, in recognition of the eminent services to education which he had rendered. It was a great pleasure to me when I found that the gentleman who was designated for a similar distinction this year, was a gentleman of Bengal. I think that the University has chosen a very appropriate occasion for conferring on Dr. Mahendralal Sircar, the Honorary Degree of Doctor of Law,

precedes that degree—the Degree of Doctor of Law. And, I may venture to do so, I should like to include in that congratulation his distinguished father. I am sure it will be gratifying to every member of the University that the son of a former Vice-Chancellor has shown himself thus capable of following in the footsteps of his father, and we all wish for him an equally honourable and distinguished career. Ladies and gentlemen, my duty now is to call upon the Vice-Chancellor to address you. I have reason to believe that he will be able to point to a peaceful and prosperous year for the University. And I am sure you will all admit, if that is so, there is no one to whom credit is more justly due than to the Vice-Chancellor himself. Mr Justice Trevelyan is about to seek that rest which his long and arduous services in India justly entitle him to. I know that I can, in your name, assure him that he will carry from none of his friends more sincere good wishes for his health and prosperity than from the members of this University. And, gentlemen, I have now for myself also to say a word of farewell. I have now reached the period, which must come to every one who holds my office, when he begins to do things for the last time. I have always thought it was a particular coincidence that the first public meeting I attended in India was the Convocation of the Calcutta University, and it is natural,

*The 19th February, 1898*

The Hon'ble Mr. Justice E. J. Trevelyan

*Vice-Chancellor*

YOUR EXCELLENCY, MEMBERS OF THE SENATE,  
LADIES AND GENTLEMEN,

It is usual for the Vice-Chancellor in his address to the Convocation to refer to the losses which the Senate has sustained by death or retirement during the year. Since we met at last year's Convocation death has claimed three of our number. Mr. Franklin Prestage, Babu Durga Mohan Dass, and Babu Taraprosunno Roy, Rai Bahadur. We have lost five by retirement.

Mr Prestage had been a member of our Senate for fifteen years, but his absence from Calcutta prevented him from taking part in our deliberations. He was an active pioneer of railway enterprise in this country. Babu Durga Mohan Dass was a leading Vakil of the High Court, and for many years enjoyed an extensive practice. Speaking not only as Vice-Chancellor of this University, but also as a Judge of the High Court of this Province, I can testify to the respect which all who were associated with him entertained towards him, and to the trust which the Bench and his fellow-practitioners alike confided in him. Babu Taraprosunno Roy, for

servant, and the natives of Bengal a true and judicious friend."

The members of this University are, I am sure, fully prepared to endorse every word of this Notification.

From 1872 Sir Alfred Croft was a member of our Senate. He officiated as Registrar in 1876. He was President of the Faculty of Arts in 1878, 1882 and 1886, and was our Vice-Chancellor for three successive years. This is indeed a record of pre-eminently valuable work done for this University. To show, to some extent, our appreciation of the debt owing to him, we have conferred upon him the only honorary degree which it is in our power to bestow. I trust that he will receive the reward which he himself would prefer, namely, the regard and affection of those for whom he laboured so long and so well.

Sir Alfred Lethbridge had been a Fellow of this University since 1879. He has now retired after a long and distinguished public career in this country. As Inspector-General of Jails, he did much to ameliorate the condition of the prisoners, and the beneficial reforms which he introduced considerably diminished the mortality in Jails in Bengal.

Mr. Justice Beverley's retirement has been deeply regretted by all with whom he was brought in contact.

to have initiated any remarkable measure of progress or reform, the record of the work which we have done, both in the Senate and in the Syndicate, shows that we are awake to the necessity of maintaining the high position at which this University has arrived. Last month we passed rules, the effect of which will be to secure greater uniformity in our examinations, and to remove defects which have been for a long time apparent, but for which until now no practical remedy has been contrived. The proper moderation of examination papers is now provided for and the chance of errors in the questions is reduced to a minimum. Considering the large number of papers which have to be set in every year, it is a matter of congratulation that fault has so rarely been found with them. The simple rules which have now been framed will, I have no doubt, work well in practice. I desire on behalf of this University to express our gratitude to those gentlemen who were instrumental in bringing about so desirable a result.

Before leaving the subject of examinations, I should like to refer to a controversy, which I hope is now finally set at rest. In 1890 a Committee of the Syndicate reported that the lesson to be drawn from certain events, which were then recent, and had occasioned the appointment of the Committee, seemed to them

for the salary of the professor and for other expenses connected with the lectures. We are fortunate in having been able to secure the services of the eminent Pandit Mahamahopadhyay Chandrakanta Tarkalankar as the first incumbent of this new professorship. The Pandit delivers his lectures in Bengali, but before long you will probably see what I consider to be a remarkable use of English education, namely, Hindu Philosophy being taught to Hindu students, by the choice of the teacher, through the medium of the English language.

Although, to some extent, the institution of this professorship is an innovation, it is consistent with the strict religious neutrality to which we are bound. Hindu Philosophy, although its principles are claimed to be derived from the gods, can be treated apart from the tenets of the Hindu religion, in the same way as the teaching of European Philosophy is unconnected with the teaching of Christianity.

The teaching of Hindu Philosophy is not in any way out of keeping with the system of education to which we are committed. In the memorable despatch of the Court of Directors which ordained the institution of the Indian Universities, we find the following :—

“ We are not unaware of the success of many distinguished Oriental scholars in their praiseworthy endeavours to ingraft upon portions



and that professorships and scholarships, especially in aid of scientific research, will be amply endowed. There is also much to be done for institutions connected with the University. The University Institute, which is doing most valuable work amongst the students by giving them wholesome recreation and instruction in their leisure hours, is, like many other institutions, much in need of funds for its proper development.

The Convocation this year and that of last year differ from their predecessors, in that we have been exercising our powers of conferring honorary degrees. I should like to take this opportunity of expressing my opinion with regard to the exercise of those powers.

For many years after the establishment of this University, it had no power to grant honorary degrees of any kind. It could in no case confer a degree except after a prescribed examination

In consequence of a desire to associate the name of the heir to the throne with this University on his visit to Calcutta, an Act was passed in 1875 giving to the Syndicate, with the previous consent of the Chancellor, power to confer any academical degree on any person without requiring him to undergo any examination for such degree. Provided that the Vice-Chancellor and not less than four other

a person qualified in terms of the Act for the degree, and he be one whom we would wish to honour, we need have no scruple in exercising our power. To have omitted to recognize to the utmost of our capacity the services of Sir Alfred Croft, to which I have already referred, would have been far from creditable to us. The degree which has been conferred to-day upon Dr. Mahendra Lal Sirkar was unquestionably his due. The help which he has given to the promotion and better knowledge of science in Bengal by the foundation and maintenance of the Indian Association' for the cultivation of Science of itself deserved this recognition. In conferring this degree upon him, we are not merely honouring his labours in the cause of science, we are also endeavouring to repay to some extent the debt which we owe to him. For many years, in spite of the many calls of his professional work, he devoted much of his time to our service. For ten successive years he was a member of our Syndicate, and frequently acted as its President during the absence of the Vice-Chancellor. He was also for four successive years President of the Faculty of Arts.

From time to time, in their addresses to the Convocation, the Vice-Chancellors of this University have described the progress of English education in this country and its effect

would be gained by the public I think we can safely guarantee the supply At the last examination, out of 490 candidates who applied to be examined, 453 attended throughout the examination, and 251 passed. These numbers are much higher than at any previous examination ; and they show that the profession of the law in this Province was never more popular than it is at present. A danger, however, may arise from this great popularity , namely, that competition will compel those who are in want to break the rules of their profession, and to be a hindrance rather than an aid to the administration of justice. By raising the standard of the qualifications, the excess of the supply over the demand would be prevented, and any danger of the province being overrun by ignorant and necessitous lawyers would be averted

There is, as I have said before, little of note to which I need refer I will detain you but a short time longer while I follow our usual custom, and address a few words of counsel to those young men who have just completed their course of University education, and also to those who still remain in our colleges.

Young men, I wish to impress upon you to-day the importance of realizing the responsibilities which you take upon yourselves at the commencement of your College career, and also on taking your degrees. While in

those who are junior to you. The example of his senior will often furnish a reason or an excuse to a junior in his choice between good and evil. By a word in season you may be able to turn the career of one of your fellows into a better path, and thus completely alter the character of his life.

To your teachers you owe a duty of obedience and respect, and to your College one of gratitude for the advantages of education which it has placed within your reach.

You also owe the duty of maintaining the good name of your College and of the University. This is an obligation which must remain with you continually in after life. As the work of each one of you be for good or for evil, to that extent will the good name of the University prosper or suffer. It will share in your triumphs and in your reverses alike. It is for you alone to ensure the certainty that it will never regret having sheltered you. If, without thought of favour or reward, your duty be the only star that guides you, it is certain that your lives will be the happier, and that, when you lay aside the work which has fallen to your lot, you will be able to review the past with content.

In the name of this University, I wish God-speed to each one of you who are leaving us.

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